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# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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## Priest and Cleric

By Edward A. Steiner

Sunday

An Editorial

Changing Pilots

An Editorial

Triumph of the Defeated

By Fred Eastman

"An Adequate National Defense"

By Ernest Fremont Tittle

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# The CHRISTIAN CENTURY

March 7, 1929

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### Next Week

The Christian Century will publish an article by  
*Henry Nelson Wieman*  
entitled  
**IS SIN OUT OF DATE?**

## Using and Abusing Sunday

Looking back over my contributions to the world's living literature, I find that it has been several weeks since I had anything to say about the editorials in *The Christian Century*. My subconscious thought, I suspect, has been that the editorials could be trusted to speak for themselves. But there is one editorial in this week's issue that I cannot let pass without a word of comment. It deals with a subject that rises to plague me at almost every turn. What shall be my attitude on the Sunday question?

I am glad to see that matter broached in these pages, and I am completely and enthusiastically in accord with the manner in which it has been broached. This whole issue needs to be dragged out into the light. And it needs to be settled, as this editorial states, on other grounds than an appeal to a discredited dogmatism or a hangover prejudice.

I'll never forget the fuss we got into in my first church over this matter. It was in a fine little Iowa community. The lack of decent recreational facilities had led us to build a couple of tennis courts alongside the church. One Sunday afternoon some of the young people—two of them were officers in the Christian Endeavor society—played tennis on those courts. Most of you will have no difficulty in imagining what happened.

The whole fuss finally landed in the deacons' meeting. I didn't know as much about the ways by which things can be steered then as I do now, or the trouble would never have been settled in that fashion. But the chief of the deacons and the president of the C. E. came to a head-on collision. "Playing tennis on Sunday is a sin," declared the deacon. "Is going for an automobile ride on Sunday a sin?" countered the youngster. "Well, your automobile ride on Sunday afternoon is your recreation; my tennis game is mine. Where's the difference?"

But the deacons voted to have the tennis court closed.

THE FIRST READER.

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# The CHRISTIAN CENTURY

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## EDITORIAL

**P**UBLICATION in a Dutch newspaper of the terms of the Franco-Belgian military agreement has stirred Europe. When the facts as to this latest adventure in secret diplomacy become generally known they will stir the United States as well.

### The Continuing Obsession

The core of the agreement is a provision whereby the military resources of the two countries are pooled to withstand an attack which is definitely predicted as coming from Germany, Italy and Holland. The European press naturally discusses this treaty against the background of Locarno. But the whole incident is really only another indication of the extent to which military minds are still obsessed with the idea of security through the secret manipulations of armies. It is exactly this sort of thing which the common peoples will make impossible as soon as they understand the power which has been delivered into their hands by the signing of the pact of Paris.

### Is China Facing a Serious Revolt?

**I**T IS STILL too early to tell. An international fleet has been ordered to Chefoo, perhaps to be at hand in case foreign residents desire to leave, and perhaps to keep a watchful eye on one another. There are rumors of a vague nature concerning uprisings in interior provinces where radical propaganda has been most successful. But there is as yet insufficient information at hand to show whether the nationalist government faces a serious test. However, certain factors in the situation are far from reassuring. For one thing, the outbreak has come in the province of Shantung. This is the province now heavily garrisoned by Japanese troops, the withdrawal of which is being made a sine qua non for restored relations with the Nanking government. For another thing, the outbreak is being led by General Chang Tsung-chang, the most disreputable of the surviving militarists of the old regime. General Chang was utterly routed when last in the field, and obviously could not put a new army into action without being financed from somewhere. For still another thing, General Chang

has been given sanctuary since his flight from Shantung in the Japanese quarter of Mukden. And for a final observation, he sailed to launch this revolt from the Japanese port of Dairen. None of these facts proves that there is a Japanese hand, as Nanking claims, behind the trouble. But taken together they help to explain the skepticism with which Japan's protestations of good faith are greeted in many quarters. Without definite instigation from some foreign quarter it is unlikely that a formidable attempt at counter-revolution can be made in China this year.

### Are the Natives Fauna, Flora, or Folks?

**T**HE PARLIAMENT of the Union of South Africa gave a slight majority, but not the two-thirds necessary for passage, to Premier Hertzog's measure granting the blacks a limited amount of representation in the government. The premier expressed the opinion that absolute political equality should not be given to the natives unless "we are prepared to pack our bundles and depart from these shores." He thinks the natives should be clearly informed that "the white man is determined to govern South Africa, and that talk of equal rights is the most foolish in the world." This has the merit of frankness. However the doctrine of white sovereignty may be mitigated by the granting of limited political rights and minority representation to the group that forms the great majority of the population, it has a harsh sound to ears attuned to the note of democracy. The situation with which the South African government is now dealing—with what wisdom it is not for us to say at this distance from the scene—is but a sample of the problem which everywhere confronts the white rulers of dark populations. In a century of conquest and exploitation, before it had occurred to the minds of more than a few isolated prophets and impractical doctrinaires that the native peoples in benighted regions had any rights over either their persons or their territory, colonies were planted, white communities sprang up, and vested interests were created which have doubtless the same



kind of foundation that all other vested interests have if they are traced far enough back but which are still so new that the adverse claimants have not yet perished from the earth. And now, with conquest complete, the annihilation of the natives impossible, and assimilation rejected with horror, comes the disquieting discovery that the natives are really people and not merely part of the fauna. If they are still treated as fauna, the moral sense of the world is affronted. If they are treated as men with the political rights of men, "white domination" vanishes and the vested interests are endangered—which, of course, is "the most foolish thing in the world." It is a hard situation.

### A Footnote on the Cruiser Bill

HAVING been defeated in their opposition to the cruiser bill, and having seen the first cruiser building appropriations passed, it may seem the part of good sportsmanship for peace workers now to go into silence while the navy works out the plans for its expansion which have been authorized. But it is hard to take for granted the navy's wisdom in the spending of its own money. If the statements are true which were made in the house of representatives when the appropriations were passed, naval building evidently needs careful scrutiny on the basis of business sense, without any reference to issues of international policy. In the course of the debate on the navy budget the chairman of the house's subcommittee on naval finances said that congress may soon be asked to withdraw from service the Lexington and the Saratoga, because they are both proving too expensive to run! Here are the two newest show ships of the navy, built at a cost of about \$45,000,000 each, and headed for the scrap heap before the paint has much more than dried on them. And this because they are built according to plans which make necessary a greater consumption of fuel than it is sensible for the country to provide. What sort of technical competency is there in a construction bureau which indulges in \$45,000,000 white elephants? Even a journal which has been suspected of pacifistic leanings may be permitted to express a hope that, if we do go ahead to build cruisers, or any other kind of ships which absorb taxes, they may at least turn out to be boats that can be navigated.

### Thoughts on the Passing of A Methodist Bishop

THE LATE Bishop Theodore S. Henderson was one of the most interesting clergymen in the United States. As one of the little group of thirty-two bishops who administer the conferences which the Methodist Episcopal church has established on five continents, he wielded great power. Moreover, he was chosen from among his comrades in that church's episcopacy to spend his sixteen years as

bishop presiding over two of the most populous areas of the Methodist empire, Michigan and Ohio. No ecclesiastical administrator in the country worked harder at his task. He drove himself terrifically to the achievement of denominational goals; some of the ministers on his area felt at times that he drove them with somewhat too much the rigor that he laid upon himself. Yet he had been elected to his bishopric not to supply his church with another vigorous executive, but to reinforce the evangelistic impact of his church's leadership. Bishop Henderson was, in fact, in the direct line of Methodist succession. He won his first recognition as an evangelist; he found his deepest personal joy as an evangelist. If he could have spent his days as he desired, he would have roamed the country as did the Methodist bishops of the campaigning days, evangelizing as he went. Reflection on what actually happened to him, as he became more and more absorbed in the laying out and carrying out of a denominational program, leads to further reflection on what is happening to the life of the evangelical churches in general. On what terms can the evangel and the agenda live together?

### Letting Go in Nicaragua

ALMOST anything can happen in the closing hours of a congressional session. By the narrowest of margins, the congress whose life expired on March 4 was barely restrained from bringing to a sudden end the Nicaragua policy of the administration. Seizing upon Washington's birthday as an occasion for a new exhibition of independence, the senate actually voted, 38 to 30, to attach an amendment to the naval bill which would have forced the government to withdraw our marines from Nicaragua after next June. Only by desperate efforts were the supporters of President Coolidge able to round up enough votes to reverse this action on the next day. Mr. Kellogg, in his need of arguments to support the maintenance of this overseas force, actually appealed to the necessity for keeping marines in Nicaragua in order to train the Nicaraguan national guard—as though 3,500 marine drill-masters were required! Whatever the worth of the arguments that produced the switch in the senate vote, it is just as well that the present intervention in Nicaragua was not terminated in quite such a brusque and offhand fashion. It will be much better to have the new administration, having been given this sign of the nation's mounting desire to see our marines recalled, deal with the question as to how this is to be accomplished. It will not be easy to let go, for there are indications that if some form of outside assistance is not given to the new Nicaraguan government that country will quickly fall into disorder. Perhaps Mr. Hoover and Mr. Stimson will use this opportunity to work out some plan of international guarantee. They can hardly fail to see, however, that the first vote in the senate means a popular demand for marine withdrawal without delay.



## Chicago Sends a Negro to Congress

SOCIAL storm signals are said to be flying in Washington. An Illinois congressional district, located on Chicago's south side, has elected a Negro successor to the late Martin B. Madden, for many years chairman of the powerful committee on appropriations. And the agitated members of congress, with their wives, are wondering what they will do when the new member from Illinois takes his seat. They are content to let them wonder. It is hard to take such social agonies seriously. But there is another aspect to the appearance of this colored congressman which deserves the thoughtful consideration of Negroes rather than of whites. The election of a Negro from this particular district was foreboded, for the district is almost solidly populated by colored citizens. There are other districts in the north in which a similar condition will probably lead to the election of Negro representatives in the near future. It is a pity, therefore, that the Negroes, faced with this new opportunity to impress their presence on the political life of the nation, should be represented by a man of the type who has been elected to succeed Mr. Madden. Mr. De Priest, the new congressman, has been closely identified with almost every undesirable element in the social and political life of Chicago. He has been in and out of the courts again and again. His strongest supporters have been discovered running disreputable enterprises calculated to debauch the morals and ruin the health of the very Negroes who have now elected De Priest as their representative. Plenty of white men attain high office who do not deserve it. But we cannot refrain from expressing the hope that the Negroes, especially during this period when their representatives will be so conspicuous, can find political leaders of a higher caliber than the man who will take the oath from the first district of Illinois when the special session opens.

## India's Internal Problems

RENEWED appreciation of the difficulties which confront Great Britain in working out India's future political status has come with the renewal of rioting in Bombay. There have been attempts to dismiss these riots as incidental, but it is hard to regard them thus lightly. Not only do they show that the old hatreds between Hindus and Moslems are still alive, and still in danger of bursting out in bloodshed, but they also suggest that these ancient religious divisions are being carried over into the realm of politics. It will be remembered that the national all-India congress, which met in Calcutta during Christmas week, served an ultimatum on the British government that unless it accepted the constitution for India prepared by Pandit Motilal Nehru by the end of 1930, Indian nationalists would declare in favor of

independence and would inaugurate a campaign of non-cooperation. At the same time, however, the Moslem conference, which was in session in Delhi, showed that there is much Moslem opinion bitterly opposed to the Nehru constitution. It was declared in this convention that the proposed constitution would, if adopted, leave the Moslems at the mercy of the Hindus. Most of the rulers of the native states, which comprise about a third of India, have joined with the Moslems in opposition to the Nehru constitution. Mahatma Gandhi is the most conspicuous leader of the nationalists who favor it. It is quite possible, of course, that the recent Bombay riots had no direct connection with the political divisions which are opening up between Hindus and Moslems. But there is every reason to fear that the old religious divisions are being carried over into the political realm, where they will increase India's plagues a hundredfold. At the very least, Indian nationalists can hardly expect much sympathy from the world at large for any program calling for complete independence while such internal warfare as has broken out in Bombay is reported throughout the press of every nation.

## Business, Social Service and Other Such Subjects

HOW can eager youth learn the landmarks that mark the road to success better than by listening to the words of wisdom which fall from the lips of those who have been over the road and have attained the goal? Obviously there is no better way. The question answers itself. Nothing convinces like success. Therefore, when the twenty-four-year-old assistant minister of a New York church who recently bought a seat on the New York stock exchange for \$560,000 spoke to an audience composed of the members of the Sunday school basket ball team of which he is president, he had an attentive hearing. The secret of his success, if the press report does it justice, is very simple. In the first place, when he was a runner on the floor of the exchange a very few years ago, "it was the track training that I got in the Sunday school meets that enabled me to make from \$16 to \$18 a week." A modest start, to be sure, but still, a start. And then, "When I saw that I could move a little ahead of the fellow in front, I grabbed that chance." Great truths seem so simple when simply stated. Now that he mentions it, that must be the way a horse-race is won too. Just move ahead of the horse in front, and if you do that as many times as there are horses, there you are. It sounds easy. One wonders only that it was never thought of before. But, as previously hinted, it is the great discoveries that seem the most obvious after genius has pointed the way. But what we were going to say was that a seat on the stock exchange affords a wonderful point of vision from which to view the work of the ministry. As witness this: "When I speak in the capacity of a minister of the Christian religion, I believe in

keeping business and such things as social service and other such subjects out of it. Social service is all right in its place, but not in the pulpit." This will indeed, we feel, be a fruitful and inspiring ministry.

### A Personal Word

**I** HAVE just returned from The Christian Century luncheon at the Palmer house, Chicago, where gracious speeches were made and nearly four thousand letters from as many subscribers were presented to me in recognition of my first twenty years as editor of The Christian Century. May I be indulged at this time in a personal word of appreciation of this remarkable expression of gratitude and encouragement? Obviously, it will be impossible to acknowledge individually each letter in this great body of friendly correspondence. But I could wish that every subscriber who has written me would take this published word as a truly personal note to him. The five volumes in which these letters have been bound will be carefully read, every page of them. The fitting response to each one will be formed within my thought, let each writer have no doubt, and would surely be sent if it were physically possible to do so.

CHARLES CLAYTON MORRISON.

### Changing Pilots

**A** NEW PRESIDENT occupies the white house. Having spent a little less than six years in the executive mansion, Calvin Coolidge has turned its dignities over to the keeping of Herbert Hoover, and has retired to that Massachusetts home from which he was so unexpectedly called to fame. It is an appropriate moment in which to recall some of the incidents of the Coolidge administration and to consider some of the problems which confront the new executive.

It is not a pleasure to awaken memories of the distressing circumstances under which Mr. Coolidge entered upon his presidency. The cabinet required purging of a Fall, a Denby, a Daugherty. The republican organization was seeking to repair its finances through the peddling of besmirched Liberty bonds. Mr. Doheny and Mr. Sinclair had mysteriously acquired national oil resources of enormous potential value. The head of the veterans' bureau was bound for a federal penitentiary; the alien property custodian was soon to join him there. Moral disintegration seemed to have laid hold upon the national government.

Into this situation the new President came, an unknown quantity. On every hand he was assured that, unless he adopted measures of heroic proportions, unless condign punishment was visited on the culprits, the government could not be cleansed of its unworthy elements and public confidence could not be regained. Mr. Coolidge followed no such spectacular course in

dealing with the conditions which had been bequeathed him. It was remedy rather than punishment that he sought. A few offenders went to prison. One or two more went to France. But Mr. Coolidge's purposes were achieved when the rest of the corruptionists went away from Washington, and that more inconspicuously—from the Coolidge viewpoint—the better. The purpose of the President was to get rid of the graft and faithlessness of the Harding period. So completely did he accomplish this that it is hard to believe only six years separates the nation from the days of the "little black bag."

Mr. Coolidge leaves office knowing that his administration will rank high in history. This is not for any achievement to which he can point in the field of domestic affairs. The principal ends which Mr. Coolidge set out to accomplish at home—paring down the expenses of government; reducing taxes; maintaining prosperity—were all worthy. They are of the sort calculated to impress the voter as he goes to the polls. But they give the future historian little to rhapsodize over. As for other domestic problems—farm relief, unemployment, prohibition enforcement, power control—they are passed on to the incoming administration little, if any, nearer a solution than they were at the time Mr. Coolidge took office.

It is in the realm of foreign affairs, of course, that the Coolidge administration has made a name which will endure far into the future. The negotiation and general ratification of the Kellogg pact, under the terms of which all the world's sovereign states are pledging themselves never to settle their disputes by resort to war, marks the opening of a new epoch in the history of humanity. Had the administration which has just closed accomplished nothing else, this single feat of inducing the nations to give up their right to make war would in itself establish the claim of Mr. Coolidge and his secretary of state to a place among remembered statesmen.

But it is not only this single accomplishment which the recent administration has to its credit. Besides the Kellogg pact it has won at least one other major diplomatic victory in changing the course of American relations with Mexico. Against that there may be charged off the defeat suffered in the Geneva disarmament conference, and to some extent also the effects on international public opinion of such enterprises of doubtful implication and outcome as the intervention in Nicaragua, the vote on adherence to the world court, and the passage of the cruiser bill. All these considerations, however, fail to affect the fact that, fifty years hence, the Coolidge administration will be honored by the historians of the world for its attempt, through the pact of Paris, to liberate mankind from the thralldom of war.

Mr. Hoover assumes office with a tremendous majority. Perhaps the most immediate danger that confronts his administration is its lack of a strong opposition. The new President is as much committed to the cult of prosperity as was his predecessor; the hearings in preparation for the adoption of a new



been law show how real is the temptation under which republican legislators feel themselves to make an administration of, by and for big business. On the other hand, within the limitations imposed by his wholehearted acceptance of the capitalistic system, Mr. Hoover is a genuine humanitarian, with an honest desire to employ the agencies and processes of modern civilization for the general improvement of life. On several occasions he has shown a sturdy resistance to the idea that the good of the man may be sacrificed to the good of the machine.

Moreover, Mr. Hoover is a leader as Mr. Coolidge has not been. Mr. Coolidge reached the presidency after passing through a political apprenticeship which made him the holder of almost a dozen different offices. To pass upward from one to another of these offices, Mr. Coolidge had to learn the knack of getting along with politicians and with electorates. Mr. Hoover has never before held an elective office. His career, from the year after his graduation from college, has been one of uninterrupted command. From the day when, as a beardless boy, he went to develop his first mine in Australia Mr. Hoover has been accustomed to say to one come and he has come, to another go and he has gone. It is, therefore, only reasonable to expect that he will bring to the presidency an aggressive type of leadership such as the nation has not known since 1920.

It is often asked as to whether Mr. Hoover will prove a liberal President. The answer depends largely on the definition given the term. In the sense that he will be an aggressive executive he will undoubtedly be a liberal. And this is, in point of historical fact, almost always the sense in which the term has been used when applied to American presidents. The men of whom the nation thinks as its great liberal executives—Jefferson, Jackson, Lincoln, Cleveland, Roosevelt, Wilson—have frequently been conservative in their personal social philosophy, and even more frequently conservative in the courses which they have adopted. But they have insisted on making the executive the dominant branch of government, and as such the influence of their administrations on American national development has been distinctly liberalizing.

Mr. Hoover will not prove as tractable, from the point of view of big business, as has Mr. Coolidge. For one reason, he is too familiar with big business to stand in any personal awe of it. It is, therefore, likely that the new President will not, as the British say, have as good a press as his predecessor. He is more likely, after the period of distributing executive patronage has passed, to have trouble with congress. Mr. Coolidge had trouble with congress, in that his recommendations and nominations were frequently ignored or rejected by that body. In most cases, he accepted the rebuff without open discomfort. It is difficult to believe that Mr. Hoover, under similar conditions, will follow the same course. If congress shows unreadiness to follow his lead, Mr. Hoover will fight back.

Despite these possibilities of trouble, these difficulties which he may encounter on his road to an increasing popularity, Mr. Hoover is potentially a great President. He has, as the greatest of his assets, a character that creates confidence and a record of attainment that has won the plaudits of mankind. He has a remarkable ability to inspire superior workmanship on the part of his associates. He has a knowledge of the world surpassing that possessed by any of his predecessors on taking office. He has already shown, in his South American tour, a determination to discover and reach a basis of friendly understanding with all other peoples. And he has a constitutional inability to be satisfied while problems affecting large masses of people—prohibition, farm relief, unemployment, world peace—are at loose ends.

It is this quality of his character which, more than anything else, has made the supporters of national prohibition believe that the new President will give aggressive leadership to the effort to establish and make successful that policy. That he will proceed cautiously is to be expected, for Mr. Hoover will wish to gather ample stores of reliable information before he proceeds to action. But, with this information in hand, it is unthinkable that a man of his type will allow the issue to drift along, the plaything of small politics and the victim of official and public indifference. There never has been a time since the eighteenth amendment went into effect when prohibition has been given the sort of active support by the chief executive which it deserves and needs. But there is every reason for believing that the new administration will be permeated by a new spirit of determination to see this through—a spirit that will find its source and fount of energy in the white house.

The country at large greets the new administration with confidence and with expectation. The Christian Century wishes to associate itself with all Americans who, without regard to party, wish for the new President a period of office during which there shall be accomplished many things as worthy of lasting recognition as the outlawry of war, which will make memorable forever the administration just ended.

## Sunday

**S**HALL we keep Sunday or let it go? If the tendency toward the complete secularization of the day arouses apprehension lest we be drifting into the practice of what is known as the "continental Sunday," many of the arguments for a stricter observance and much of the propaganda for stricter laws governing Sunday occupations and amusements leave any thoughtful student of the matter cold. Why should we observe Sunday? And how? And how far should the state go in requiring its observance by those who have no religious motive for observing it at all? This is one of those areas in which civil and religious interests are so closely intermingled that we must tread carefully lest we find ourselves attempt-



ing, contrary to the fundamental law of the land, to establish legal sanctions and penalties in support of a doctrine of religion. Even if no complete answer is available for the questions raised, it may be profitable to reflect upon them and to consider some of the data which must apply in formulating answers.

There is little or no disagreement on the proposition that all men who work need a day of rest. Life needs its rhythms of occupation and relaxation. Mind and body need rest. The seven-day working week no longer has any defenders. In certain industries it is difficult to adjust work in accordance with this principle, but there is probably none in which it cannot be done and there is certainly none in which it should not be done. The provision of a day of rest is a religious question only in the sense in which the abolition of the twelve-hour day, the guarding of dangerous machinery, and the establishment of decent working conditions generally are religious questions. No one can say that laws for the regulation of these matters involve the imposition on one man's religion upon another by the civil power. The church does not invade the province of the state but acts strictly within its rights when it insists that, as a simple matter of human welfare, periods of labor should be restricted to so many hours a day or so many days in the week. It is fortified in this position by all that science teaches about human nature. In this case, science determines what is harmful to the workers, and religion insists that practices which are known to be harmful shall not be allowed to continue. Religion is not alone in this insistence. Perhaps the most potent force in securing legislation for the protection of the working man's day of rest has been the labor union.

It is unfortunate that the Lord's Day alliance, the one organization which has for its single avowed object the laudable purpose of defending Sunday against the invasion of business and commercialized amusement, should have based its appeal for legislation so largely upon the ground of giving legal effect to a supposed "command of God." This may be a Christian country—it is a debatable point—but it certainly is not a Christian country in the sense of being one which must support by civil legislation and temporal penalties any code of conduct which has no reason for existence other than that it is authorized by religious teaching. We have not yet come to the point of enforcing canon law by the police power, and it is no more legitimate to enforce, under penalty of fine and imprisonment, a rule of Sunday observance which some religious group may believe to represent the teaching of the Bible. Anyone who believes it to be his religious duty to keep the "sabbath," whether the seventh day of the week or the first, has a right to do so, but the fourth commandment, whether interpreted by Jews, Seventh Day Baptists or strict Presbyterians, should have nothing to do with Sunday legislation in the United States. As a matter of fact, it has little to do with the Christian's personal problem of Sunday observance. The command to keep the seventh day holy in the manner prescribed

in the Jewish law is not now in force in this dispensation of grace; and neither Jesus nor his apostles re-enacted that law or transferred it to another day, and there is no authoritative Christian law of Sunday observance dating from anywhere near apostolic times. Sunday observance as a Christian duty and privilege does not rest upon a legalistic basis, nor can that duty and privilege be made the ground for demanding that the state shall enforce the observance of Sabbath or Sunday or Lord's Day—call it what you will—by prohibitions and penalties.

The two hemispheres of this question of the observance of a day of rest are: What ought the individual Christian do? What ought the state to prohibit and permit? Both of these questions can be considered, and must ultimately be decided, with reference to experience and the needs of human nature. The individual who considers the conditions which promote his own spiritual welfare cannot be in doubt that this requires that he shall have some time each week free from the occupations of business and the excitements of the more vivid forms of amusement. He needs an area of quiet in which he may invite his soul. It is not enough to snatch an hour for formal worship out of an otherwise crowded day, preoccupied with stock-market reports, posting the ledger, movies and exciting games. Just what specific activities help and what hinder those expansive moods of the soul upon which the growth of personality and the enrichment of the spiritual life depend, perhaps each one can best determine for himself, and one need not be caustically critical of one's neighbors whose practices are different from one's own. But as a general principle it is safe to say that one day in the week may profitably be reserved for those occupations which at least put no impediment in the way of cultivating reflection and which predispose the mind to the consideration of those larger aspects of life which we call religion.

Cogent as this motive may be for the religious individual, it can scarcely be a legitimate ground upon which the state can be asked to enact laws. And yet there are grounds upon which the state may go farther than merely requiring a cessation of industry so as to give workers one day of rest in seven. For the social welfare and psychic health of the community is not less than the religious culture of the individual demands that there shall be, periodically and frequently, a day of different emotional tone. The very fact of the cessation of ordinary occupations of course produces such a change in emotional tone to a very considerable degree. But the change is not altogether for the better if, for the intense but orderly mood of industry, there is substituted an equally intense type of mass amusement.

With the commercialization of amusement—and it has come to pass in our day that nearly all amusements on a large scale are commercialized—a new factor is introduced. It is the secret of a commercially successful industry, whether it be an amusement industry or any other, not only to supply a popular

demand but to create, to mold, to intensify that demand. Under the spur of the profit motive the question becomes not what do the people want, but what can the most people be made to want and to pay the most money for. However naturally sound the moral sense of a community may be, taste is corrupted and perverted by those who make a profit from catering to its perfectly proper desire to be amused. It is this fact which makes it necessary to exercise some measure of censorship upon the stage and the press. It is this also which makes it desirable to set some legal limits to the type of amusement which may be offered to the community on Sunday. Without such legal limits it is impossible to maintain that area of calm, that relaxation of the emotional strains and tensions of the working week, which is as essential to the mental and nervous stability of the community as it is to the religious development of the individual.

Society is within its rights when it curbs profit-making activities in the interest of the welfare of the whole group. It has a right to say that factories shall not work their employees twelve hours a day, because such excessive hours leave their strength depleted and give no opportunity for recovery from the fatigue of the working day. It has a right to say that the purveyors of commercialized amusement shall leave one day free from the exploitation of man's natural de-mands to be entertained, because only so can it be saved from ragged nerves, lowered vitality and general deterioration of human personalities. Just to what extent commercialized Sunday amusements do produce

these effects, is a matter to be determined by methods of scientific observation and diagnosis. It is not a question to be settled by exegesis or by ecclesiastical authority. But, as in the case of demanding a rest day for workers, it is the business of religion to be insistent that the state shall protect those human values which social science finds to be imperiled by commercialized amusements operated from a purely selfish profit motive.

The Anglo-Saxon tradition is for a quiet and restful Sunday with a religious tone for the religious and with opportunity for reasonable recreation for all. It is so in England, and in Scotland, and in Canada. This tradition is still deeply implanted in the consciousness and in the conscience of many thousands in our own country—of many who, in their own practice, are less scrupulous than their fathers were. Like all traditions, it must be open to scrutiny and criticism and possible change in the light of fuller knowledge. But the burden of proof is upon those who propose to do away with the tradition or to alter it radically. It is quite certain that there are few in this country who would care to see the re-establishment of all the rigor of the old puritan sabbath. We have no right to ask the state to establish by law a "Christian Lord's Day." But there is still vitality in the tradition of a quiet Sunday—a day on which there shall be opportunity, at least, for worship, for reflection, for social intercourse, for such recreation as really recreates, for recuperation from the nervous strains and tensions of the working week.

## VERSE

### Christ in the Street

HE came to earth one blue-skied day—  
He walked with world-men down the street:  
The people stared in a wide-eyed way,  
Noting his wounded hands and feet.

Then they whispered and hurried by:  
Some of them mockingly jibed and smiled  
When he stopped where buildings towered high  
To stroke the head of a ragged child.

"Out of the way," the world-men cried;  
"Hurry along," called one in blue:  
"You look like a man we crucified,  
"But no . . . Oh, no . . . it was not you!"

"Have you the price of board and bed?"  
They hurled at him as nightfall neared,  
And when he shook his thorn-scourged head  
The mob pressed close and laughed and jeered.

"Have you a house of bricks?" they called,  
"Or a chariot which runs alone—  
A vault for silver, steeled and walled  
With blocks of mighty granite stone?"

"Have you some other earth-made thing—  
A purse of coins or flying plane?  
You who have called yourself a king—  
You must have prospered through your reign."

The night closed in—none gave a crust:  
I heard the wan Christ groan and say:  
"Better my dark tomb in the dust  
Than the world today . . . than men today."  
JAY G. SIGMUND.

### Seeds of Spring

HIGH on the hill wild flowers flame.  
Wind through the trees comes sweeping. . . .  
Music of Springtime stirs the grass.  
Why should I be weeping?  
Deep in my breast a sorrow lies.  
Tendrils of pain are lifting. . . .  
What is this seed that wakes again  
As wanton winds are drifting?  
Up through the darkness of the earth  
Flowers of Spring are growing. . . .  
But in the shadow of my heart  
Stir seeds of sorrow's sowing!

ELEANOR ALLEN.



# The Priest and the Cleric

By Edward A. Steiner

THIS PAPER is nothing more than the record of a mood which has passed over me.

With the elimination of the last remnant of the clerical garb, the long, doleful Prince Albert and the white string tie, the Protestant minister has become like other men, not only in his appearance but very much in his behavior and his outlook upon life. He is a town booster, "hail fellow well met," "all things to all men," but too often not much of anything to men in dire, spiritual need. He is a preacher, administrator, journalist, lecturer and tourist guide. He plays golf, dances and smokes (not always with his parishioners); he knows everything, or at least a little of everything, though not always how to minister to the human soul. His preaching if it is shallow is either peppy or "sob stuff" and when it is profound it is apt to be purely intellectual. Many modern ministers are said to have lost dignity, assurance and spiritual authority.

The history of the soul is identical with the cultural history of mankind. Its birth pangs were perceived by the priest. He knew that the spirit was struggling with the flesh and was eager to be born. The priest tuned the cries of pain into hymns of praise; he built an altar which lifted man above the dust; he saved man from fear and taught him reverence. He brought beauty out of ashes, he pressed the oil of joy out of mourning, and made a garment of praise out of the spirit of heaviness.

## *The Cultured Structure*

The priest officiated at the birth of the soul of man. He broke the umbilical cord which held it to the flesh; but he was not merely a physician, he was also comforter and interpreter through the anguishing ages when man labored to bring forth, and after his soul was born knew not that it was a gift from heaven. When man was consumed by fears of the unknown, and sensed evil in every unexplainable circumstance, when he groveled in the dust before the grotesque imaginings of his fevered brain, the priest freed him from his terrors and made him stand erect. The priest taught him to worship God as his maker and the Father of his spirit.

The whole cultural structure, rising from the joss house to the cathedral, from the discordant plaint to the gloria in excelsis; from barbarism to the beatitudes, from sacrificing little children to Moloch to bringing them to be blessed by Jesus, from the dread of death to the hope of immortality—the whole cultural structure rests upon the priest.

One may well ask why then this long groping of mankind as in a circle, through the recurrent dark ages, why this frequent relapse into fetishism, animism, devil, ghost, Baal and mammon worship? Why at best a lingering twilight in this supposed age of enlightenment, why this atrophy of the soul when

rays of magic light come forth, penetrating so-called matter, and the more abundant life leaps out of the chemist's crucible?

There are many reasons. First of all, in man himself. He is conceived too often in lust rather than in love, when the spirit life dawns upon him he is mistaught, when the creative fire flares up he goes out and wastes his substance in riotous living, and the fat overlaps both flesh and spirit.

"He travails and brings forth wind" and says: "this is my soul." "He conceiveth mischief, and brings forth falsehood." His spiritual travail comes too late. A vital soul is rarely born when the body is half dead.

## *Clericalism*

The words priest and cleric may be used in a much larger sense than as applied to clergymen connected with any particular church. They are types, human types: laymen, clergymen, lawyers, doctors, business men, and they include both men and women in whom the spiritual trend is either for good or evil, constructive or destructive, positive or negative. This idea was first broached, as far as I know, by Arthur Schnitzler, the brilliant Austro-German dramatist and novelist, who introduced psychology into fiction long before the professors introduced fiction into psychology.

The true mother is a priest, or perhaps one would better say that there are priestly mothers. The cleric woman is somewhere between a mere female and a prostitute. The good physician is a priest (we have all known such an one), while he who is just a pulse feeler, pill giver and bill collector is a cleric. The lawyer may be a priest, but the fee grabbing lawyer is a cleric. There are business men who are spiritually creative even in finance, and there are just clerics who act destructively upon the social order.

## *Contrasts*

However, I must narrow the meaning of the words priest and cleric to men and women who serve mankind in a purely spiritual capacity as preachers, pastors, evangelists and teachers of religion, Y. M. C. A. and Y. W. C. A. workers, etc. As I have already indicated, priest and cleric look alike, especially if they wear the same kind of vestments, and use the same language or ceremonial, but their effect upon the human spirit is the exact opposite. The priest frees the soul, the cleric chains it to his institution. That is to say, the priest brings redemption, the cleric adds another church member. The priest is a mediator, the cleric is a meddler. The priest forgives sins, the cleric ferrets them out.

The priest is content to be alone with one soul, the cleric counts his congregation (between his prayer and the sermon). The priest deals with life, the



cleric with sensations. The priest is lonely, but always seeks his brothers; the cleric is a good mixer but he is self-centered. The priest sometimes has to act like a cleric, when he announces the ladies' bazaar or the deficit in the treasury and such things, but he is ashamed of it. The cleric often acts like a priest, but he is not ashamed of his hypocrisy. The priest makes mistakes but he never falls, the cleric falls and says that he made a mistake. When the priest fails he is still a priest, for he is born a priest; when the cleric fails he becomes a bond salesman, for he is a born salesman. When the priest succeeds he remains a priest, when the cleric succeeds he is elevated to a bishopric or is appointed a promotional secretary. (There are of course bishops and secretaries who are priests.)

### *Dearth of Priests*

These characterizations of the priest and the cleric are too brief to be exact, and only in part explain the low ascent of the human soul. One factor which has to be taken into account is, that the priests are few (unfortunately) and the clerics are many, even as there are more politicians than statesmen, more rhymers than poets, more charlatans than prophets. The creative types, alas, are always few, the destructive are as numerous as grasshoppers.

The dearth of priests has nothing to do with the number of candidates for the ministry. The theological seminaries believe that every student is a philosopher, and that he must begin his study for the ministry with doubt, which is fatal to the priestly type. Religious pedagogy, I mean Protestant pedagogy, does not know that the priestly type exists; it cannot gain it because it has not discovered it. A minister of this priestly type when he is wounded in the house of his friends goes into social work or into radical movements, and sometimes into teaching.

### *Artist, Poet, Statesman*

Not many Protestant churches select the priestly type as their ministers. Most of them want and need leaders, for they are often so dead when they call a minister that they need artificial respiration, and are incapable of breathing full-ozone, spiritual air. They want young men, "strong men," but men whom they mold into their likeness or their liking. While they often say that they are hungry for the gospel, they are really only thirsty for sugar water with a cold Volsteadian kick in it. When the priest is chosen sometimes is done to death by pin pricks—the most cruel death; or he is smothered to death in soft, feather cushions—a most shameful death. The priest is not only a priest, he is an artist, a poet (he must be), a statesman (he may be), and the higher he rises from his church into humanity the nearer he rises toward God, and becomes a prophet.

The cleric descends (he never becomes a priest) from the cleric to the politician, or the journalist (it depends upon his talents), from the politician to the false prophet and then, to the bottomless pit.

I wish it clearly understood that this is no diatribe against the clergy, but a call for the priestly in the clergy to assert itself. By that I do not mean, and I wish it clearly understood that I do not mean, the introduction of an elaborate ritual into the church service, nor the building of Gothic churches, nor the use of candles and crosses (the cleric flourishes in ecclesiastical millinery), I mean that the clergyman must be a priest, a spiritual obstetrician; he must himself have a soul—no, be a soul; know how the soul grows in the womb, and how it is to be delivered. He must know its ills and know how to heal, as God heals by forgiving and understanding love. When he ascends the pulpit he fills the church with a spiritual atmosphere. He supplies for his congregation what architecture and ritual alone can not give. When he prays he speaks to God (never "eloquently" except as the spirit may move him). When he preaches he speaks for God because he has had first-hand contact with God, and not with the Homiletic Review. He never scolds, though he must speak great, awakening words to the conscience, and the great comfort words to the heart which mankind so sorely needs.

### *Teach Men How to Pray*

I know how much and how often the priest has to degrade himself into a cleric; but it should be as rarely as possible, and there should be a long period of penitence after short excursions into money raising and membership campaigns, church bazaars and oyster suppers. The priest must revolt, even if ineffectively, against clericalism in high places, against its wastefulness, against its hunger for statistics, against its greed for power. Moreover, the priest needs to nurture the priestly quality in the laity. He must teach men how to pray, how to recover their souls so easily lost in the all pervading secularism of our time.

Perhaps our political democracy is as ineffective as it is, not alone because there is as yet so little industrial democracy, but because there is so little spiritual dignity. For "life is more than meat," more than the tariff, more than prosperity, more even than prohibition.

I know the difficulties to be faced by the minister who wants to be a priest, rather than a cleric, to his people, and who wants them to be spiritually cultured. I know the social pressure which makes it difficult, and the economic pressure which is still greater; but the demand is imperative, and if the whole of life is not to become secularized the church at least must be spiritualized.

There ought to be a hopeful "finally my brethren" to this article, for we are having many conferences on worship, and I have attended some of them. Moreover, I have attended a large number of other church conventions; therefore my finally is very much like a part of my introduction. The soul of man has not made the triumphant progress it should have made, because the priest has his evil counterpart, the cleric—and there are too many clerics.

# "An Adequate National Defense"

By Ernest Fremont Tittle

LET US BEGIN at a point where we are all agreed. There is, I take it, an all but universal agreement as to the imperative need of national defense. "He who loves not his home and country which he hath seen, how can he love humanity in general which he hath not seen?" So asks Dean Inge, and he adds: "There are, after all, few emotions of which one has less reason to be ashamed than the little lump in the throat which the Englishman feels when he first catches sight of the white cliffs of Dover."

A nation is not merely a physical entity, it is a spiritual entity. To any Englishman, what is England? An island? How much more than an island! England is the English Bible; it is Shakespeare, and Milton, and Wordsworth, and Charles Dickens; it is York, and Canterbury, and Westminster; it is Oxford, and Cambridge, and the cricket fields of Eton. To any German, what is Germany? Merely a place on the map? No, Germany is Goethe, and Schiller, and Heine; it is Kant, and Hegel, and Schleiermacher; it is Beethoven, and Bach, and Handel, and Haydn, and Brahms. And what is America? Is America merely a geographical location bounded on the north by Canada, on the south by the gulf of Mexico, and on the east by the Atlantic, and on the west by the Pacific? No, America is the Pilgrim fathers, and the public school. America is democracy and opportunity. It is Washington, and Jefferson, and Abraham Lincoln. It is a vast melting pot in which is being produced a richer and more varied culture than the world has ever known. It is Horace Mann, and Carl Schurz, and Jacob Reis. America is a mighty faith, a daring experiment, a living hope.

Inasmuch as a nation is not merely a physical entity, but a spiritual achievement which for millions of people has made life more worth the living, should it be defended? Let young Nathan Hale answer, not only for every American, but for every patriot of whatever country: "My only regret is that I have but one life to give for my country."

## I.

We are all agreed as to the need of an adequate national defense. Where we begin to differ is at the point of the question, "What constitutes a really adequate national defense?" In this connection I should like to suggest that two words, now in common use, ought either to be disused, or more carefully and intelligently used than they are today. I refer to the word "militarist" and the word "pacifist." As now used, these words do not serve at all to define thought, they merely serve to express emotion. They are not words to think with; they are merely words to swear with. With the connotations which they now have, they describe nothing, they fit nobody.

When a so-called pacifist pronounces the word "militarist," what is the mental picture which appears in his mind? In most cases is it not that of a fierce-hearted individual who for some unaccountable reason wants another war? And when a so-called militarist pronounces the word "pacifist" (and qualifies it with a certain adjective), what is the mental picture that rises in his mind? Is it not that of a weak-kneed individual who wants to leave his home unprotected, his country undefended? But where is the man of whom either of these pictures is an authentic likeness? Where is the man who wants another war—blood, mud, vermin? If you have ever had a cough you do not want another, and I am not ashamed to say that I speak from experience. Where is the man who wants another war? Who can give him a street address? Who has ever talked to him? And where is this man who wants to leave his mother and his wife and children unprotected, his country undefended? The fact of the matter is that the so-called militarist is just as eager to secure peace as is the so-called pacifist, and that the so-called pacifist is just as eager as is the so-called militarist to protect his home and to defend his country.

What, then, is the difference between them? Is not the real difference just a different notion as to the way to get peace and to defend a nation? The militarist believes that the way to get peace is to become strong physically that nobody will dare to attack you. The pacifist believes that the way to get peace is to become so just and so friendly that nobody will desire to attack you. The militarist believes that an adequate national defense calls for a great army or a big navy and an adequate air force. The pacifist believes that the only really adequate national defense lies in national policies that inspire confidence in the governments of the world and good will and friendliness among the peoples of the world.

Consider, then, when it comes to a choice between militarism and pacifism, where ought a Christian patriot to stand? The Christian philosophy of life and the world may be dead wrong. I, myself, believe that it is right. I believe that history has shown, and will go on showing, that the Christian philosophy of life and the world is more nearly in accord with the everlasting truth of things than any other philosophy can successfully claim to be. But whether right or wrong, undeniably it leads logically to the pacifist position. The universe may, or may not, be on the side of Jesus; but Jesus, certainly, is on the side of the pacifist.

And suppose for a moment that the universe is on the side of Jesus. Then the way to get peace is to establish just and friendly relations, and the way to protect a nation is to adopt policies that inspire confidence and good will in the rest of the world.



I am venturing to say this, not in self-defense, but in order to call attention to the fact that in this whole discussion Christianity is vitally involved, so vitally, indeed, that its very existence in our modern world is at stake. In those old-fashioned Sunday schools to which some of us went, we were required to memorize scriptural texts—a very good thing to do! And one of the texts which we did memorize was this: "God is love." Is he? Christianity at least assumes that he is. Christianity assumes that there is at the heart of the world an intelligent and persistent good will. Being a Christian means, therefore, among other things this, that a man shall dare to put his trust, not in "reeking tube and iron shard," but in intelligently directed good will. Now it may be that we ought to renounce Christianity; but if we do not renounce it, if we go on claiming to be Christians, surely we ought to be more consistent and more courageous than we have yet been in the adoption of a thoroughly Christian point of view.

## II.

As for myself, if I really believed that huge military establishments could defend all that I hold dear in this world, and if I believed that good will was too weak to defend it, then I would be for a big army and a big navy. But because I believe that, under modern conditions, huge military establishments cannot defend, and good will could defend, all that I hold dear in the world, I am for good will.

Nobody can say that twentieth century Europe was not prepared for peace in accordance with the militaristic notion of what preparation for peace involves. Never before in human history was military preparedness brought to the degree of perfection which it had reached in the Europe of 1913. What an adequate national defense Germany had in her army, and England in her navy, according to the militaristic point of view! But did all these huge armaments secure peace for Europe? Did they purchase security for the peoples of Europe? On the contrary, they created a situation so tense and trying that an explosion was bound to occur.

We are all agreed that national defense we must have, and that it must be made as adequate as it possibly can be made. The point I am trying to urge now is just the fact that, under modern conditions, military defenses no longer defend. And the reason is not far to seek. "The increase of armaments that is intended in each nation to produce a consciousness of strength and a sense of security does not produce these effects. On the contrary, it produces a consciousness of the strength of other nations and a sense of fear." These are not my words. They are the words of the man who was England's foreign minister at the outbreak of the war—Sir Edward Grey, who adds: "The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable."

Pacifists are not people who want to leave their homes unprotected, their country undefended. They are people who want to secure for their homes and their country a kind of defense that really defends, and who, in the light of what happened fourteen years ago, have come to the conclusion that huge military establishments do not, and indeed cannot, really defend for the reason that they tend to stir up the very trouble which they are expected to avoid.

There is the story of a king who, in the midst of a bitter war, declared that if he won the war he would see to it that his enemy never troubled him again. He did win the war and imposed on his defeated foe terms of peace incredibly mild! Whereupon, one of his generals rebuked him, saying, "Did you not vow that if you won this war you would see to it that this our enemy would never trouble us again?" To which the king replied, "And haven't I kept my vow, for this, our enemy, has become our friend." Probably a legend; but what a significant legend!

And this is not a legend. This is history, which he who runs may read: For considerably more than a hundred years there has been between Canada and the United States an unbroken peace. During all that time, an exposed frontier of three thousand miles has been successfully defended, by what? Forts? No. Gunboats? No. What, then? Good will; just and friendly relations. Today it is unthinkable that we and our Canadian neighbors should go to war. We have seen to it that they will never trouble us again. We have made them our friends.

When it comes to a really adequate national defense, one man like our present ambassador to Mexico is worth more than a dozen battleships costing forty-five million dollars apiece. At a time when, in spite of all our battleships and cruisers and submarines, our relations with our southern neighbor are considerably strained, Mr. Dwight W. Morrow goes down to Mexico with an open mind and a friendly heart, inspires confidence in the Mexican government, establishes friendly connections with the Mexican people, and in a few months the whole situation is changed! Place a few men like Ambassador Morrow in strategic positions throughout the world, and every country which they represent will achieve a kind and degree of security which no nation in history has ever achieved by competitive armaments.

## III.

August 27, 1928, may become one of the most significant of all dates in the history of mankind. On that day representatives of fifteen nations, including all the great powers, signed a pact which since then thirty other governments have expressed a willingness to sign—a pact which condemns recourse to war for the settlement of international controversies, renounces war as an instrument of national policy, and pledges the contracting parties to settle by pacific measures all disputes of whatever character or origin which may ever arise between them.



At the least, the Pact of Paris is certainly a step in the direction of a new and more adequate kind of national defense. The governments which have signed it *have* renounced aggressive war for selfish ends. They have solemnly, before the whole world, pledged themselves to do this. They have likewise promised, in the face of the entire world, to settle by pacific means *all* disputes of *whatever* character or origin which may ever arise between them.

Whether or not they will keep their word remains to be seen; but let not the fact be overlooked that it is possible to make them keep it. Civilization has now arrived at a point where an aroused and determined public opinion can get anything it wants. Governments can be compelled to keep such pledges as were entered into on the 27th day of August. And if they do keep them, international war will be no more. If aggressive war for selfish aims is really renounced, there will be no need of defensive war; and with the removal of any possible pretext for a defensive war, what excuses could governments give for not beating their swords into plowshares and their spears into pruning hooks, and learning war no more?

#### IV.

If, however, war is renounced as a means of settling international disputes, some other means of settling them must be provided. Disputes between nations are, for one cause or another, bound to arise. (Even in the sacred bonds of matrimony they sometimes arise.) When they do arise between nations, how are they to be settled? If there is to be no recourse to war, then so far as anybody is now able to see there are just two other ways of arriving at a settlement. They are new with respect to nations, but not new with respect to individuals. For a long time now the vast majority of human individuals have not undertaken to settle personal disputes by sword or pistol. They have undertaken first to settle them out of court by conference; and when conference has failed, they have undertaken to settle them in court by judicial processes. Are there any other ways in which, without resorting to arms, nations may hope to settle their disputes?

Now the first way, conference out of court, does not, I suppose, inevitably call for a league of nations. But is it not becoming increasingly clear that a league of nations does, or at least might, provide an exceedingly helpful agency for the securing of conference out of court? In 1914 an international explosion occurred at Serajevo. An Austrian archduke was murdered, presumably by a Serbian. When the situation became critical, Sir Edward Gray proposed a conference of the governments involved. But he himself says that he hesitated to do so, fearing lest he might appear to be trying to play too prominent a part in continental affairs. His proposal was not, as a matter of fact, resented; but nothing came of it. No conference was held, and early in August the cables were

cut, the war began. In 1923 an international explosion occurred at Corfu, when that island was occupied by Italians after a bombardment in which several persons, including children, had been killed. On the following morning, the Greek government appealed to the council of the league of nations, and before the day was over representatives of both Greece and Italy were in conference with representatives of nine other nations concerning a way out of the dispute.

#### V.

But what if conference fails? We are assuming now that war has been renounced as a means of settling disputes between nations, just as the duel has been renounced as a means of settling disputes between individuals, and we are demanding to know what disputing nations are to do when they discover that through conference no agreement appears to be possible. In that case, must not nations do what individuals do under similar circumstances? Must they not go to court and allow an impartial tribunal to settle their affair in accordance with law and justice? And must not nations, like individuals, become willing to abide by the decisions of the court?

The time has passed when, with any slightest degree of propriety, a man might stand up and sneer at all this and pronounce it hopelessly utopian. For what is the alternative? Since the signing of the armistice, ten years ago, the range of guns has been doubled. We are now able to maneuver bombing planes by radio. We have developed new gases many times more destructive than any gas which was in use in 1918. A distinguished soldier of the British army has declared that the final form of human strife will be disease warfare; and, as the secretary of our own navy has reminded us and the world, "if disease germs can be used on one side, they can also be used on the other." What is the alternative? Not a few men in high position, who simply cannot be dismissed with a sneer, have not hesitated to say that the alternative is the destruction of white civilization. "The world," says General Pershing, "does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth. But no one nation can reduce armaments unless all do. Unless some such move be made, we may well ask ourselves whether civilization does not really reach a point where it begins to destroy itself and whether we are thus doomed to go headlong down through destructive war and darkness to barbarism."

There is, then, this choice before us. We may go on clamoring for a kind of national defense that doesn't defend, that provokes the very thing which it was intended to avoid and thus imperils all that we hold dear and sweet under the sun; or we may begin to develop a new kind of defense which will really protect our homes and our country.

# The Triumph of the Defeated

## An Easter Pageant

By Fred Eastman\*

The congregation has assembled for worship in the church on the evening of Easter Sunday. On the platform, or in the chancel, are two thrones, one diagonally across the right rear corner, the other diagonally across the left rear corner. At the center rear of the platform is a small communion table bearing a cross. The choir and organist are invisible. A hymn, "In the Cross of Christ I Glory," is sung. The minister reads the scripture lesson: Isaiah 53:3-9 and Matthew 26:1-9, closing with the words, "Jesus met them, saying, 'All hail!'"

As the minister finishes the reading the organ plays Tschai-kowsky's "Andante Cantabile." After the first few bars are played a white robed figure—the Angel of Understanding—is seen coming down the center aisle. She walks slowly and with great dignity. As she mounts the platform and comes to the center of it, facing the congregation, the organ ceases.

ANGEL OF UNDERSTANDING: Out of the unseen world I bring to you a story of the struggles of valiant souls. In that world I am known as the Angel of Understanding, because to me it is given to see the course of mankind, not as it appears to mortals in the light of today, but as the immortals see it in the perspective of the centuries. For my abode is in the farthest star and in the secret chambers of human hearts.

I come to you because I see your need for the story I bring. You are struggling now as other souls have struggled in their day. You are troubled with fears as they were. Often your way ahead seems lost amid the darkening shadows. Your eyes, being mortal, see but the things that immediately surround you. Your ears are so filled with the roar of your machine that you cannot hear the songs of the angels. The stars seem far off and small to you and the pebbles under your feet seem large. Now and then you hear faint notes of some divine melody and catch fleeting glimpses of some holy grail. You feel within you the impulse to embark on some great adventure of courage and faith. But fears press you back. They tell you that you have but one life to live, that you can be certain only of the here and now, and that it is better to be safe than to be valiant. Thus they drown the divine melodies, they smother the gleam of the holy grail, they quench the creative fire within you.

The story that I bring is the story of other men and women who have been tried by these same fears. I have asked the Lord of Life to let me come to you and show you of their struggles, so that seeing you may understand and take new courage. He granted more than I asked and sent some of his angels who shall represent for you the powers of darkness and a few of the gallant spirits against whom they contended.

This platform shall be our stage upon which we shall present a few fragments of the drama of eternity. Here the Fears shall establish their tribunal. Before it will stand the spirits of gallant souls and reenact for you a bit of their struggle. This aisle (indicating the center aisle) is the corridor of the centuries down which mankind has walked even unto the present day. From this place of perspective (indicating the throne on the congregation's left at the back of the platform) I shall reach as from some distant star. See, already they come!

(A group of six figures in black gowns and hoods is seen coming down the center aisle. Each carries in his hand three red veils, about a yard square, and two black veils. The

Angel of Understanding takes her place upon the throne and the six Fears ascend the platform. Music as the Fears enter: Schubert's "Erlkönig." Five of the Fears occupy the space between the two thrones and in front of the communion table and facing the congregation. One stands at the side of the vacant throne and near the congregation. The sixth Fear—the Fear of Death—stands in the center and addresses the congregation.)

FEAR OF DEATH: (Gruffly and overbearingly.) We are the great Fears. You may not like us, but we are your masters for all that and we are useful to you. If it were not for me, the Fear of Death, you would be risking your lives on all sorts of foolish adventures. If it were not for my brother, the Fear of Hunger, many of you would not work. If it were not for my brother, the Fear of Poverty, you would squander your earnings and possessions. If it were not for my brother, the Fear of Failure, you would give up your tasks at the first bit of difficulty. If it were not for my brother, the Fear of the Unknown, you would be venturing too often into dangerous ways. If it were not for my brother, the Fear of Ridicule, you would thrust upon the world every silly notion that comes into your heads. We are, thus, the real saviors of mankind, for we save you from making fools of yourselves. Whenever we see one of you stepping away from the beaten path of the established order of thought and action in science, in art, in music, or in religion, we press you back. If you will not listen to reason, we have two weapons to aid us—we can cast over you this red veil of persecution. If that will not serve, we have a heavier veil—this black one of death. And when we cast the veil of death over you, you are finished, and you will trouble the earth no more.

But why do I bandy words with you? We are here to perform our tasks, not to talk about them. Who comes yonder? Some new fool, I'll venture. Brother Fears, prepare to receive him.

(The Fear of Death occupies the remaining throne and awaits Paul. Enter Paul, quietly marching down the center aisle, followed closely by two Fears who guide him to the center of the platform where he faces the Fear of Death in such a way that the congregation can also see his face. The two Fears who brought him return the way they came. This procedure will be followed for the succeeding entrances. Music to accompany Paul's entrance: Hymn, "Christian, Dost Thou See Them?" Verses 1 and 2, sung by an invisible choir of The Everlasting Mercies.)

FEAR OF DEATH: Saul, you started out well. You fought hard against that pest Christianity for a time. What has come over you? You have left your ancient Jewish faith. You have gone over to the Gentiles. You are breaking down the barriers between races.

PAUL: It was necessary that the word of God should first be spoken to the Jews. But the Jews thrust it from them. So I turn to the Gentiles, for so the Lord commanded, saying: "I have set thee for a light of the Gentiles, that . . ."

FEAR OF DEATH: Bah! You have delusions of grandeur. What has happened to you?

PAUL: This is what happened to me: I was journeying to Damascus to persecute Christians and as I drew nigh unto the city about noon, suddenly there shone from heaven a great light round about me and I fell onto the ground and heard a voice saying unto me: "Saul, Saul, why persecutest

\*The music for this pageant was selected by the Reverend Morris L. Tibbetts.



thou me?" And I answered, "Who art thou, Lord?" And he said unto me: "I am Jesus of Nazareth whom thou persecutest." Then he bade me arise, and stand upon my feet. He appointed me a minister to the Gentiles, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God. I was not disobedient unto the heavenly vision but declared to both Jews and Gentiles that they should repent and turn to God, doing works worthy of repentance. Having therefore obtained the help that is from God, I stand testifying how that the Christ by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

**FEAR OF DEATH:** Paul, you are mad; your much learning is turning you mad! The Gentiles want none of your salvation. Brother Fears, let him see how the Gentiles feel about him.

*(The Fears begin to flick their red veils around Paul who stands firm.)*

**PAUL:** I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to me.

**FEAR OF DEATH:** Let him see how the Jews can hate him as a heretic and a traitor. Let him know hunger and thirst, exposure and privation, beatings and shipwreck. Stone him! Drag his half dead body outside the city walls! Let him rot in prison! Let Roman chains eat through his flesh! Let him be hated and scorned by all men, then leave him to be forgotten and to die—alone!

*(The Fears, during this speech, have been increasing their persecutions, and now Paul sinks to his knees and receives the black veil of death. Music to accompany the persecutions: Beethoven's "Overture Coriolan," opus 62. Meanwhile, the figure of Martin Luther is seen marching slowly down the center aisle pressed forward by two black figures.)*

**FEAR OF DEATH:** And here comes another troubler of the church, a rebel in religion.

*(Luther reaches the center of the platform and faces the Fear of Death. Music to accompany entrance: "A Mighty Fortress," verses 1 and 3 sung by the choir.)*

**FEAR OF DEATH:** *(With a sneer.)* Martin Luther, the monk who left his monastery to meddle in politics, to shoot pamphlets against the church and curses against the pope! The young upstart who would interfere with the authority of those in high places! The church is good enough for everybody else, but not for you! Know this: the world has no use for trouble-makers. The church tolerates bothersome mosquitos for a little while but it will crush them in the end.

We shall be generous with you. We shall give you a chance to come back to your senses, to obey and to conform. Will you promise to recant and hereafter to live a quiet and contented life?

**LUTHER:** How can I be silent when the very stones cry aloud and the saints in the stained glass windows of the churches blush at the indignities that are allowed in the houses of God? How can I keep silent when the clergy rob ignorant women and make them believe that the souls of their dead fly out of purgatory the minute the money rattles in the coffers? How can I keep silent when . . .

**FEAR OF DEATH:** Beware! Who are you to question holy church? Brother Fears, let him feel the bite of ridicule. Let him know the sting of the clergy's hatred.

*(The Fears begin to flick their red veils at him.)*

**FEAR OF DEATH:** If you will not consider your own peace, have you no regard for the peace of others? Go on as you

have started and you will plunge your country into war. You will fan revolts and breed cruelty. Innocent peasants, women, and children will suffer on your account and you will be guilty of their blood. Will you keep silent?

**LUTHER:** I had rather incur the world's anger than God's. I will not be a false prophet crying "Peace, Peace," when there is no peace. I must do my duty as I see it, come what may. Here I stand, I can do no otherwise, so help me God.

**FEAR OF DEATH:** Brother Fears, let him feel the pressure of both church and state! Cast him into prison! Excommunicate him! Exile him from his native land! Purge the world of his impudence!

*(The Fears increase their persecutions and Luther sinks to his knees and bows his head beside Paul. His figure is covered with a red veil. Music to accompany the persecution: Beethoven's "Overture Coriolan." \*Meanwhile, the figure of Galileo is seen marching slowly down the center aisle, pressed forward by two Fears. Music to accompany his entrance: "The Spacious Firmament," to the tune "Creation," verses 1 and 3 sung by the choir.)*

**FEAR OF DEATH:** Here comes another disturber of the peace.

*(Galileo is brought before the throne of the Fears.)*

**FEAR OF DEATH:** *(Harshly.)* Galileo, I believe you call yourself a scientist. You spend your time dropping pebbles from the tower of Pisa, and in playing with a pendulum. Harmless diversions! If that were all we could tolerate you. But you go farther. You try to tell us that the world moves—turns upon some sort of axis! What nonsense! But you go farther yet. You question the science in the Bible. You question the infallible wisdom of the pope himself. This is too much. Will you recant?

**GALEO:** What difference would it make if I recanted? The world would go on moving just the same.

**FEAR OF DEATH:** What! More impudence? Brother Fears, reason with him!

*(The Fears begin their persecutions.)*

Take away his professorship. Threaten him with excommunication and with death by starvation.

*(The Fears increase their persecutions until Galileo sinks beside the other prophets and is covered with a red veil. Music to accompany the persecution: "Overture Coriolan." \*Meanwhile the figure of Richard Wagner appears, marching slowly down the center aisle, pressed forward by two Fears. The music now melts into Wagner's "Pilgrims' Chorus" from Tannhauser.)*

**FEAR OF DEATH:** *(Peering down the corridor of the centuries.)* Can it be? A musician come to join these fools?

*(The choir sings "The Pilgrims' Chorus" until Wagner stands before the Fear of Death.)*

**FEAR OF DEATH:** *(Sternly.)* Richard Wagner, hear the charge against you. You have broken away from all the sacred traditions in music. You have forgotten that your duty as a composer is to please the ear and soothe the nerves. You have chosen to foist upon the world new and silly notions about making music interpret characters—whatever that may mean. You have meddled in many things that a composer should let alone—poetry and architecture, literature and stage management. You have even dabbled in politics. Do you know where it will all end?

\*If it is desired that other Christian leaders who suffered persecution or martyrdom be represented, they can be introduced here. Ridley, Latimer, Huss, and Cranmer would be good examples. Each should be costumed according to his period.



WAGNER: (*Quietly and with high courage as a man who feels sure of his vision.*) Yes, I know! It will end in a fuller expression of men's souls. Poetry alone is not enough, nor acting, nor even music. They must all work together to portray the mysteries of the inner life.

FEAR OF DEATH: (*Impatiently.*) Bosh! Brother Fears, let him see where it will end.

(*The Fears begin their persecutions.*)

It will end in poverty for you, in rejection by those who know what's what in music, in scorn and humiliation. It will end in disgrace and exile—that's where it will end.

(*The Fears beat Wagner down until, under a red veil, he bows at last with the broken prophets. Music to accompany the persecutions: "Overture Coriolan." Meanwhile, the figure of William Lloyd Garrison is marching down the center aisle, pressed forward by two Fears.*)

FEAR OF DEATH: (*Peering down the corridor of the centuries.*) Will the procession of fools never cease? Here comes one of the American variety.

(*Music to accompany the entrance of Garrison: "Battle Hymn of the Republic," verses 1, 3, and 4 sung by the choir.*)

FEAR OF DEATH: (*As Garrison stands before him and the music ceases.*) William Lloyd Garrison, you have become the most dangerous of radicals. You have advocated freedom for slaves. In this you have defied both God and man. Slavery is the cornerstone of civilization. It is a blessing for the slaves themselves for the Negroes are an inferior race and would revert to barbarism if freed. Slavery is a divine institution—

GARRISON: (*Belligerently.*) Who says it is a divine institution?

FEAR OF DEATH: Many of the most prominent preachers and statesmen of your country.

GARRISON: No matter who says it, it is a lie!

FEAR OF DEATH: (*With increasing vehemence.*) Have a care! Who are you—a boy of twenty-six—to set your judgment against that of wiser men? You must learn moderation. You must compromise—

GARRISON: (*Interrupting.*) I will do nothing of the sort. I will be as harsh as truth and as uncompromising as justice. On the subject of slavery I do not wish to think, or speak, or write, with moderation. No! No! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen—but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard.

FEAR OF DEATH: Brother Fears, this boy will not listen to my arguments. Give him yours.

(*The Fears begin their persecutions.*)

Give him the apathy of the people. Give him a term in jail. Give him a rope around his body and let him be dragged through streets. Make him the most hated man of his generation!

(*The Fears do their worst and finally Garrison's body, covered with a red veil, sinks besides the other prophets. Music to accompany the persecution: "Overture Coriolan." Meanwhile, the figure of Susan B. Anthony is seen marching down the center aisle, pressed forward by two Fears.*)

FEAR OF DEATH: (*As the music ceases.*) The world goes from bad to worse. Human beings never learn by the experience of those who have gone before. See! Now it is a woman

who tries the role of prophet. Well, it will not be hard to dissuade her.

(*Music to accompany Miss Anthony's entrance: "We'll Go On and Serve the Lord," by H. E. Stewart.*)

FEAR OF DEATH: (*To Miss Anthony when she stands before him.*) Susan B. Anthony, your life has taken an amusing turn, but it may prove to be a dangerous turn if you are not advised in time to save you. As a school teacher you did good and useful work. You should have been content to remain in that position. But of late you have been intruding in matters that are entirely outside your sphere.

MISS ANTHONY: (*With vigor.*) What matters are outside my sphere?

FEAR OF DEATH: Votes for women!

MISS ANTHONY: Votes for women is my sphere—the only sphere I shall know. Who says it shall not be?

FEAR OF DEATH: The whole world!

MISS ANTHONY: The whole world is wrong!

FEAR OF DEATH: Take care! (*Pointing to the broken bodies of the prophets.*) See what has happened to others who thought the world was wrong!

MISS ANTHONY: I see and I defy you! My cause is greater than any of theirs. It was wicked to allow white men absolute control over black men. It is vastly more wicked to give all men—rich and poor, white and black, native and foreign, educated and ignorant, virtuous and vicious—this absolute control over women. It must be broken! Votes for women will do it!

FEAR OF DEATH: (*Sneeringly.*) Brother Fears, reason with her!

(*The Fears begin their persecutions. She receives them with her head high and a smile on her face, and at the end bursts into defiant, joyous laughter.*)

Strike harder! She is a revolutionist, aiming at the overthrow of the very foundations of society. Let the good people of the country see her as one destroying the sanctity of the home, the legitimacy of children, the sacredness of the family! Let them see her notions as coarse, sensual, and communistic! If she should win, who knows what will come next? If we have equality of the sexes some fool will next propose that we have equal rights between races, and religions, and even nations! Strike harder yet! The world must be saved!

(*The Fears do their worst until Miss Anthony is beaten down and her body covered with a red veil. Music to accompany the persecutions: "Overture Coriolan."*)

FEAR OF DEATH: But look! Here come the Children of Tomorrow! Now is our opportunity to impress the lesson of these fools upon them.

(*Down the Corridor of the Centuries comes a group of children, three boys and three girls, all in white and carrying white lilies. They do not march but come gaily. Organ music: "Simplicity," by J. Lewis Browne. They do not mount the platform yet, but group themselves, three on either side, and remain there witnessing the following action.*)

FEAR OF DEATH: (*Rising and coming to the center of the platform.*) Children, see what has happened and take warning! These are the bodies of foolish persons who tried to fight against the world. They would not listen to our words of caution. Some day you may be tempted to do as they did. If so, you shall meet the same fate. But we shall whisper to you, and when you hear our whisper, be sure that you obey us, for we shall guide you in ways of safety. Come now,

Brother Fears, our task with these prophets is done! (*In a brutish ecstasy.*)

We've finished them!  
They'll trouble us no more!  
They dared to stand against us  
And we made them suffer;  
They mocked us and we crushed them;  
They defied us and we slew them!  
Pain! Pain! Pain! we gave them!  
Blood! Blood! Blood! was the price  
we made them pay!  
Death! Death! Death! was the end of them!  
Come, Brothers, rejoice in our triumph!  
Let them feel the flames of hell!

(*The Fears weave a rhythmic dance around the broken bodies of the prophets. It begins slowly, and gradually increases its tempo. After they have circled the prophets once they snatch the red and black veils from the heads of the latter and wave them as flames up and down, high and low—as they dance. And all the while they chant:*

Pain and Suffering!  
Blood and Death!  
Pain and Suffering!  
Blood and Death!

*To accompany this dance the organ plays Saint Saen's "Dance Macabre." At the dance reaches its climax, suddenly the Angel of Understanding rises in stern majesty. The music ceases, the flames die down, the Fears lose their ecstasy and cringe before her.)*

ANGEL OF UNDERSTANDING:

Enough! Enough! You have had your way with them!  
You have starved them, crushed them, slain some—  
You have robbed them of the honor that was theirs—  
You have broken their bodies—But that is as far as you dare go.

You cannot cast them into hell. Their souls belong to the Lord of Life. They are in his care now. Away with you! Away!

(*Still cringing, the Fears cast some of their red veils and a black one over the cross and then flee down the center aisle, waving their remaining red and black veils above them as they go. Music to accompany their flight: "The Death of Ase," by Grieg. As the Fears disappear the organ music dies away.*)

ANGEL OF UNDERSTANDING: (*Softly to the Children.*)  
Fear not, my Children! They told you but a half-truth. There are powers of darkness which can torture and kill. But there is a greater power which can raise again. They counseled safety. God counsels courage. And he that endureth to the end shall be saved. For God keeps watch above his own. See, then, the rest of the story. (*She turns to the broken prophets and speaks now to them.*)

Dead? Dead? O my valiant ones!  
No! A thousand times no! God lives!  
And you shall live also!

(*From afar comes faintly the chanting of heavenly music: "List the Cherubic Host," from "The Holy City," by Gaul, sung by the invisible choir, or Shelley's arrangement of "Hark, Hark, My Soul." There is stirring among the forms of the prophets, and slowly their heads are lifted up and the red and black veils fall about their shoulders.*)

Paul! Luther! Galileo! Wagner! Garrison! Anthony! Seekers after truth, makers of freedom, you have had trial of mockings and scourgings, of bonds and imprisonment, you have been destitute, afflicted, ill-treated. But you have en-

dured to the end. Hear, then, the words of the Lord of Life: "You that do such things make it plain that you desire a better country. Therefore, God is not ashamed to be called your God . . . You have fought a good fight; you have kept the faith; henceforth there is laid up for you a crown of life immortal." Come, ye blessed, rise! And enter into the joy of your Lord.

(*Quickly she casts about the shoulders of each a white veil, symbol of immortality. As she does so, each rises. The prophets now group themselves half on either side of the platform, so as to leave its center an open triangle, at the apex of which stands the cross, covered with the black and red veils. Music to accompany the resurrection of the prophets: Same as above.*)

ANGEL OF UNDERSTANDING: (*Kneeling before the cross.*)  
And you, my Lord, despised and rejected of men, man of sorrows and acquainted with grief, you who bore our griefs and carried our sorrows, shall you remain in a tomb while lesser prophets live?

(*She draws the red and black veils from the top to the base of the cross. The six Children now ascend the platform and lay their lilies at the base of the cross and kneel before it. Music: "A Joyous Easter Song," arranged by Clarence Dickinson.*)

ANGEL OF UNDERSTANDING: (*Rising and coming to the center of the platform—the children behind her, the prophets on either side. She speaks triumphantly.*) Thus Saith the Lord:

If the earthly house of your tabernacle be dissolved,  
You have a building from God,  
A house not made with hands, eternal in the heavens.  
For our light affliction, which is for the moment,  
Worketh for you more and more exceedingly an eternal weight of glory;  
For the things which are seen are temporal,  
But the things which are not seen are eternal.  
Blessed are the dead that die in the Lord from henceforth:  
That they may rest from their labors,  
And their works do follow them.  
They shall hunger no more, neither thirst any more;  
Neither shall the sun strike upon them, nor any heat:  
For the Lamb that is in the midst of the throne shall be their shepherd,  
And guide them to fountains of living water.  
And God shall wipe away all tears from their eyes;  
And there shall be no more death, neither sorrow nor crying;  
And there shall be night no more;  
And they need no light of lamp, neither light of the sun;  
For the Lord God shall give them light:  
And they shall reign for ever and ever.

(*The choir and congregation now break forth in exultant victory, singing "For All Thy Saints," tune Sarum, played triumphantly, and the Prophets in triumph march two by two from the platform and down the Corridor of the Centuries, followed by the Angel of Understanding and by the Children.*)

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# B O O K S

## The Scandal of Division

THE SCANDAL OF CHRISTIANITY. By Peter Ainslie. Wil-  
let, Clark & Colby, \$2.00.

THE MAJOR PROPHET of Christian unity in our generation is undoubtedly Peter Ainslie of Baltimore. Other eminent names at once come to mind as brilliant and persuasive advocates of denominational disarmament—such names as those of the late Robert Gardiner, of blessed and irenic memory, and Archbishop Soderblom, and Bishop Brent—and still others of religious leaders who, though they have less constantly made unity the burden of their plea, have been courageously treading the path that leads to a broader fellowship. But among them all, Peter Ainslie seems to this observer the one most passionately devoted to the realization of the ideal of a comprehensive Christian brotherhood. Of the divisive influences and the sectarian programs which hinder the attainment of this end, he could almost say, "I have hated them with perfect hatred." And yet, he does not hate anyone, not even those whose spiritual dullness or whose zeal for the minor objectives of denominational aggrandizement are the chief impediments to unity. He can denounce, exhort, castigate, but he can no more hate individuals than St. Paul could hate the party leaders at Corinth.

The scandal of Christianity is denominationalism. It obscures the real nature of the Christian message, erects barriers between men where there should be highways, embarrasses the church in the eyes of an intelligent world, denies the equality of Christians before God, and cripples the church in its fight against the evils of an un-Christian social and political order. It discourages the young and embitters the old. It makes Christianity impotent as an ally in the cause of international peace and economic justice. It puts Christ to open shame by representing him as more interested in washing the mint, anise and cummin of ceremonies and doctrines than in the weightier matters of the law of love.

Each of these indictments receives amplification and proof in the volume in which Dr. Ainslie has summed up his message on Christian unity. The thing that saves him from any taint of harshness or fanaticism is the fact that he speaks as one who not only loves men but also loves the church. He does not hold in contempt those historic doctrines and practices upon which the different divisions of the church have entered their allegiance and by the defense of which they have justified their separateness. Most of them represent truths and values which denominations ought to contribute to the riches of the church universal. The trouble is that, so long as they are cherished as denominational differentia, they are not contributed by merely held.

It would be enlightening to have a fuller discussion of the questions, What is a Christian? and What is a church? It is, of course, the divergent answers to these questions that diminishes all the difficulty. Is the church, as Dr. Ainslie assumes, the free fellowship of all Christians? To one who holds that it is—as Dr. Ainslie holds that it is, and as liberal thinkers in general do—the exclusion of any Christian from any church which he desires to join, is an unjustifiable breach of Christian fellowship. "If anyone's denominational position separates him from other Christians, or forbids other Christians to join his church unless they conform to his interpretations. . . there is something wrong in that position." . . . who are Christians, and is it true that no church can be

wholly Christian unless it opens its doors to Christians of every kind? Just there is the crux of the whole matter. Denominational groups must necessarily continue to be mutually exclusive so long as it is conceived to be the duty of denominations to conserve some particular interpretation of Christianity, or to perpetuate a conception of the church as something other than the total body of those who profess allegiance to Christ and seek to follow his way of life.

The economic aspect of reunion receives little attention. It may, indeed, be cheaper to operate one church than two, but the elimination of competition and the healing of divisions must rest upon a higher motive than the desire to keep down the over-head. The mystical approach is given much emphasis. The spirit of unity develops through prayer, and through a common observance of the Lord's Supper as the symbol of the equality of all Christians before God. Denominational schools and journals are, for the most part, an evil. Their existence means that the educational machinery of the church is perverted from the function of making Christians to the task of making denominationalists. The volume closes with a survey of the forces which are now working toward unity and the phenomena which show progress in that direction. The author, it may be assumed, cherishes no illusions as to the imminent attainment of the goal. He knows the Christian world too well. But because he has a mighty faith in God and man, because he is so thoroughly convinced that the thing ought to be, he is confident that it can and will be.

Among the many recent books upon various phases of the union question, none is more dynamic in its faith, more thrilling in its presentation of the duty and the opportunity, or more catholic in its sympathy with Christian men of many minds, than this by our generation's great apostle of Christian unity.

WINFRED ERNEST GARRISON.

## Books in Brief

Some volumes in the valuable series entitled "The Faiths: Varieties of Religious Expression," under the general editorship of L. P. Jacks (Doubleday, Doran, \$2.00 each) have already been reviewed in these pages. The series includes: THE PRESBYTERIAN CHURCHES, by James Moffatt; METHODISM, by W. Bardsley Brash; THE UNITARIANS, by Henry Gow; THE LIFE AND FAITH OF THE BAPTISTS, by H. Wheeler Robinson; THE FAITH OF THE ROMAN CHURCH, by C. C. Martindale; THE EVANGELICAL MOVEMENT IN THE ENGLISH CHURCH, by Leonard Elliott Binns; MODERNISM IN THE ENGLISH CHURCH, by Percy Gardner; THE ANGLO-CATHOLIC FAITH, by T. A. Lacey. The treatment in the several volumes is in various degrees apologetic; none is in spirit grossly propagandist. In the aggregate, they present a picture of the diversities not only of "religious expression," as the general title suggests, but of the religious faith and practices of the more important religious groups and therefore of the total situation with which any comprehensive plan of union must deal. The lines are drawn sharply. Nothing is blurred for the sake of artificially minimizing differences. But they make for understanding and, therefore, in the long run for fellowship.

Hawaii is still the classic example of an area completely transformed within a few years by the activity of missionaries. PIONEER DAYS IN HAWAII, by Oliver P. Emerson (Double-



day, Doran, \$2.00) is the life of John S. Emerson, a pioneer missionary who went to the islands in 1831, when the great transformation had but lately begun, when Christianity was still a new thing there and western civilization a recent importation, when the old life had been illuminated but not yet

spoiled and the Asiatic immigration had not yet started. Much of it consists of the missionary's journals, and this is source material of great value. The author and compiler is the son of the pioneer, himself a missionary in the same field for many years.

## CORRESPONDENCE

### Germany's New Cruiser

EDITOR THE CHRISTIAN CENTURY:

SIR: Germany will soon be building her new battleship, the Ersatz Preussen, "embodying the most revolutionary naval development in years." Details show that the new ship has an offensive power capable of putting any 10,000-ton cruiser out of action without difficulty. French experts stand appalled. But do they or we realize the huge irony of the situation? This new German terror has been brought to birth by those very treaty regulations which were designed to restrict Germany's naval power. For Germany, "denied big ships of the line, and restricted to 6,000-ton light cruisers, set to work to produce a 10,000-ton battle cruiser capable of driving any other 10,000-ton cruiser in existence off the seas." Necessity is again the mother of invention.

Nothing could show more clearly the fallacy of the vaunted theory of naval parity, which is supposed to solve the problem of defense. Wherein does parity consist? So many factors enter into the determination of the navy requirements of any given nation: length of coastline, nearness to neighbors, number of colonies, etc., and now Germany comes along with an invention which outwits her rivals by squeezing twice the normal efficiency out of her permitted tonnage. Not naval parity, but an international predisposition to peace, and the resolution of each nation to keep the pact, will answer the age-old problem of war.

Chicago.

(Mrs.) W. W. DUFF.

### Fundamentalism vs. Liberalism

EDITOR THE CHRISTIAN CENTURY:

SIR: Please allow me to express my deep appreciation and hearty approval of your frank and trenchant editorial, "Episcopalians and Their Neighbors." As you significantly note, it is high time that we bring the favorite "indoor sport" of exclusive denominational claims out of the "esoteric circles of the initiated," into the full light of frank and free discussion. I fully join with you in gratefully acknowledging the fine contribution of Mr. Snell's recent letter, with its gracious naiveté, which reveals the real issue so clearly. The real issue is that of fundamentalism vs. liberalism. The real division among Christians today is not that of our denominations, but between those of all denominations who maintain the fundamentalist attitude toward tradition and authority in matters of the spirit and those who hold the so-called liberal attitude, trusting to the light of the Holy Spirit to guide into all truth. Every denomination contains a group of each kind.

The above statement is splendidly illustrated by the following extract from an editorial in the Pacific Churchman (the official paper for the Episcopal diocese of California) by Bishop Parsons, which I commend to your estimable readers: "While we look with some complacent superiority upon Dr. Straton and his followers we must not forget that in every considerable Christian communion precisely the same kind of people exist. The essence of fundamentalism does not lie in the particular doctrines which these extreme Protestant fundamentalists hold. It lies in a certain attitude of mind. It is the belief in a definite inherited external authority and the holding of that belief with intolerant and exclusive dogmatism. There is, so far as I know, only one of our church papers which is confessedly 'fundamentalist' in its

view of the Bible. It holds that view with an intolerance which is utterly un-Christian. But there are plenty of others, fundamentalist in attitude. Some hold the thirty-nine articles and the reformation settlements as final and are in their turn utterly intolerant of Christians within the church who hold other views. Some hold to what they call Catholic tradition. They measure everything by their own view of that tradition. . . .

"Christianity is a religion of the spirit, not a religion of authority. It is a religion which makes men 'friends not servants' of Christ. It is a religion, in short, which calls them to love and trust and mutual fellowship. It is our task as Christians to reveal Christ by living like Christ."

San Francisco, Cal.

BRITTON D. WEIGLE,  
Editor, The Pacific Churchman.

### "Negro in a Library"

EDITOR THE CHRISTIAN CENTURY:

SIR: Observing as I have the tolerant policy of The Christian Century during the years through which my subscription has extended, I am at a loss to account for the appearance in the current issue of the paper of a poem entitled "Negro in a Library." The implications of that poem are decidedly misleading. The Negro student in a public library may show some indications of embarrassment when subjected to critical and unfriendly observation, but there is no evidence of the mental limitations peculiar to his race which this poem suggests.

That he is a "strayed child of the sun, exiled from home" gives him no concern. The Negro does not complain of the white man's indebtedness to him on that account. He has adapted himself to the requirements of world citizenship and asks only for equal conditions in order to live as equally exalted and worthy a life as the best of mankind.

St. Paul's African M. E. Church,  
Zanesville, Ohio.

C. J. POWELL.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read Pauline Schroy's "Negro in a Library," which I think needs an answer, for it is only half the story. I am not a poet in any sense of the word but since the word poetry today is elastic enough to cover a multitude of literary efforts I dare to send you the following, which you may publish either with this letter or without it—making it plain in either case that it is in answer to the above mentioned poem.

Yes, heavy lips apart and slant brow bent  
He sits—and clasps his pen and prods his mind to thought.  
The blood of unknown savages still pulses  
To the beat of Ethiopian heart. But what a change  
The passing years have witnessed in his state!  
The erstwhile slave becomes a son of freedom.  
Initiative stirs the supine spirit to waken  
From the lazy spell of centuries of slumber.  
The gigantic struggle 'gainst inborn savagery begins.  
"Others have triumphed, why not I?" he asks.

So in the public reading room he sweats  
'Because perchance a bookless curse  
Rests on his home; or half a dozen pickaninnies'  
Laughter makes the battle too uneven.  
And from the struggle comes new mental power  
For that's the law of God, and he too is God's son.  
Johnstown, Pa.

WILLIAM K. ANDERSON.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Death of Dr. Newell Dwight Hillis

After a lingering illness, Dr. Newell Dwight Hillis who held the pastorate of Plymouth church, Brooklyn, during a period extending from 1899 to 1924, died at his home in Bronxville, N. Y., Feb. 25. Dr. Hillis had been in a coma for 10 days before his passing. Last December he was stricken with paralysis, and his death had been expected since that attack. Dr. Hillis was graduated from Lake Forest university in 1884 and from McCormick seminary in 1887. He served as pastor of First Presbyterian church, Peoria, Ill., from 1887 to 1889, and went from his work there to Evanston, Ill., where he served as pastor for several years. Upon the death of Dr. David Swing, minister at Central church, Chicago, in 1895, Dr. Hillis was called to succeed him. Here he remained until 1899 when he accepted a call from Plymouth church, made famous by the ministries of Henry Ward Beecher and Lyman Abbott. Dr. Hillis was the author of many books.

## Dean Robbins Goes to Church Of the Incarnation

Rev. Howard Chandler Robbins, who resigned as dean of the Cathedral of St. John the Divine Dec. 27 of last year, will become on Easter day a member of the staff of the Episcopal Church of the Incarnation, New York. This announcement was made at the church by Rev. H. Percy Silver, rector. Dean Robbins was Dr. Silver's predecessor as leader of the church, having served there from 1911 to 1917. Dr. Silver explained that the duties of Dr. Robbins would be to preach, but not to perform pastoral work.

## The New President's Minister

Rev. Augustus T. Murray, head of the classical department of Leland Stanford university, goes to Washington this spring to become minister to President Hoover. He will become resident minister of the Washington Orthodox Friends congregation. Dr. Murray is in his 63d year.

## Veteran Kansas City Editor Given Appreciation Dinner

For seven full quadrenniums Dr. Claudius Spencer has edited the Central Christian Advocate, published in Kansas City, Mo. In honor of the completion of this period of service, the ministers of greater Kansas City gave a dinner for Dr. Spencer Feb. 18, which was preceded by a fitting program.

## American Jew Creates Foundation For Universal Understanding

Lucius N. Littauer, a Jewish philanthropist of Gloversville, N. Y., has recently created a foundation of a million dollars which is to be used "for the welfare of humanity and for the promotion of better understanding among all mankind." Among the specific aims of the foundation are: research looking toward the cure of cancer and pneumonia, the promotion of Jewish communal activities and the linking of Jewish culture with that of

the world in general. At Harvard, his alma mater, Mr. Littauer has endowed a chair in Jewish literature and philosophy.

## Drew University Loses Well Known Teacher by Death

Dr. Frederick W. Hannan, considered

## British Table Talk

London, February 12.

EUROPE is swept at this moment by Arctic gales, and people who have dwelt secure in the strongholds of civilization hear wolves howling in the night. In these islands there are no wolves and, cold as it is, the weather is not so cold as it is in Berlin or Constantinople. No one in America would feel that 19 degrees was remarkably cold; but with the winds blowing from the east, and the glass at 19, it is cold enough for our untried constitutions. The influenza was with us when the cold began, and I am afraid will make a longer stay than usual. The king is at Bognor; but last night the gales were raging around him, and disturbed his rest. Altogether, Lent begins tomorrow for a people with unusual calls upon their endurance and courage.

\* \* \*

## The Death of F. A. Atkins

The death of Atkins takes from journalism a master of its many and varied approaches to the human mind. He was almost as familiar a figure in America as in England. He was able in later years to make his day's work whatever he chose; he was not tied to any mill. But he had known what it was to build up prosperous journals. The Young Man, for example, and the Home Messenger. In his churchmanship he was a peculiarly independent being; he helped Horne at Whitfield's with much skill and enthusiasm. During the war he came to admire Dr. Orchard, whose views on peace he shared wholeheartedly. It was one of the surprises of his life that he should share a hymnbook

at a service with Massingham, that great and fierce and noble journalist; this he did at the King's Weigh House. In politics Atkins became like so many others of liberal origin, a determined member of the labor party. He had many friends, especially among ministers; and he was always their candid friend, and in his later years, under the title "Quo-usque," he wrote in the British Weekly concerning the church and other matters with all his old pungency and with a mournful conviction that it is not well with us. I like to remember about him that when he was offered a great sum for the Home Messenger by a politician whose purposes he did not trust, he curtly refused even to consider it.

## The Death of Mrs. Kenneth MacLennan

Many of my readers have known as personal friends Kenneth MacLennan, the secretary of the British conference of missionary societies, and his wife. They visited America together and made firm and deep friendships. On Sunday Mrs. MacLennan died after a brief illness, following upon influenza. Today in the land that she loved she was laid to rest in Nairn. A most happy and tender union has been broken, and a radiant spirit has been taken from us. Those who have known Mrs. MacLennan in America or in England will remember her with affection, and think with deep sympathy of her husband.

## Concerning Things Political

What the governments of Europe really think of the concordat between Italy and

(Continued on page 338)

## Building the House of God



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as one of the strongest professors at Drew  
university, died Feb. 11 in a Brooklyn hos-  
pital. He had been operated upon two

weeks before, after several months of ill-  
ness, and failed to rally, despite blood  
transfusions. Since 1913 Dr. Hannan oc-

## Special Correspondence from Japan

Sapporo, February 2.

**H**AVE the American people become  
alert as yet to the significance of the  
many international conferences being held  
in the Pacific basin? If not, let us call  
your attention to the next one scheduled,  
the Pacific Relations In-  
stitute to be held in  
Kyoto next November.

All nations bordering  
upon the Pacific ocean will be invited to  
participate. The institute will be open to  
research and deliberation upon any sub-  
ject believed by the public in the various  
lands to be germane to harmonious inter-  
national relationships in this increasingly  
important section of the globe. The com-  
mittee in charge of the program is busy  
now preparing the agenda. Much has  
been said lately of the need for a thor-  
ough and impartial investigation of the  
whole program of "foreign missions" as a  
factor in establishing world brotherhood  
and peace. It would seem that such an  
impartial institute of research and discus-  
sion would be the very place for such an  
investigation to be conducted. Yet it now  
seems uncertain that missions will have  
any place on the program. Nevertheless,  
with appraisals of missionary work and  
its results varying so widely according  
to whether one approaches a missionary, a  
man in business or in diplomatic service,  
or a native of the land concerned, it would  
seem that mission boards and supporters  
of missions should be quick to see the pos-  
sibilities in such a study in the fair atmo-  
sphere of a scientifically-minded conference  
on social problems in the Pacific basin.

### National Conference on Social Economics

The churches of Japan are preparing to  
study the serious problems of land, capital,  
labor, their interrelation and significance  
for the Christian cause, in a national con-  
ference on social economics to be called for  
a date next summer. Already in antici-  
pation study groups of pastors, teachers,  
missionaries, etc., have been organized in  
Tokyo and Osaka, and others will be  
brought into action in centers throughout  
the empire as the movement gains momen-  
tum. Needless to say, the motivating force  
back of such a general research into the  
relation of Christianity to social and eco-  
nomic problems is Toyohiko Kagawa, and  
to help finance the venture he is giving  
public lectures here and there, with paid  
admissions filling every hall.

### Kagawa Cooperators In Japan

Daily the Kagawa movement assumes  
larger proportions. One by one the de-  
nominations are pledging their support to  
his campaign for "One Million Souls for  
Christ in Japan," even as he has thrown  
over his own carefully-laid plans and given  
himself to the nation-wide evangelistic pro-  
gram of the National Christian council.

The latest development is the organization  
of a group of "Kagawa Cooperators in  
Japan" to serve primarily as a holding  
committee for funds sent from abroad, but  
also intended as a truly cooperative Chris-  
tian body to advance the kingdom under  
Kagawa's leadership. Identified with this  
movement are such men as Dr. Inazo Ni-  
tobe, recently retired from the secretariat  
of the league of nations; Bishop K. Uzaki  
of the Japan Methodist church; Rev. H.  
Kozaki, president of the National Chris-  
tian council and of the Japan Sunday  
School association; Dr. William Axling of  
the Baptist mission, foreign secretary of  
the N. C. C.; Dr. S. H. Wainright, head  
of the Christian Literature society; Mr.  
G. S. Phelps, executive secretary of the  
Y. M. C. A.; Dr. C. J. L. Bates, presi-  
dent of Kwansei Gakuin, Kobe, and so on.  
Ever and ever larger, nationally and in-  
ternationally, becomes the interest and co-  
operation in this little man's program for  
the Christianization of Japan's entire so-  
cial and economic life. Yet Kagawa  
"seeketh not his own, is not puffed up";  
every organization with which he is as-  
sociated is a "cooperative" affair, and that is  
the keynote of his message, economic, so-  
cial, religious.

### Government Seeks Christian Aid

The Japanese imperial government,  
while stern in its repressive measures for  
combatting communism and other forms  
of radicalism, is making some attempt to  
understand those thus inclined and to meet  
the issue intelligently. Recently a secre-  
tary of the law department met with the  
ministerial association of Tokyo, in which  
there is a membership of about 120, and  
for three hours studied with them the  
findings in a case-study of 506 commu-  
nists arrested some time ago in Tokyo.  
The salient points discovered concerning  
the communist movement in Japan were  
these: (1) its inspiration comes from Rus-  
sia, 10 of the leaders being graduates of  
Moscow university; (2) it is a youth  
movement, the average age being 26; (3)  
it is largely of the so-called intelligentsia,  
149 being college graduates and almost all  
graduates of middle schools; (4) it is not  
a poverty-inspired program of violence, 75  
per cent coming from homes of average  
means or better; (5) it is not the result  
of ill-health or personal difficulties, 80 per  
cent being in good health and with no  
pathological disorders; (6) it is not self-  
centered but altruistic, many of the strong-  
est leaders being former communicants of  
Christian and Buddhist churches, turned  
impatient with the lack of social passion in  
organized religion. Such a movement  
from the top of society quickly penetrates  
the social mass, and workmen are easily  
incited to radical thoughts and deeds;  
hence the government's anxiety to enlist  
the support of the churches in meeting  
(Continued on next page)



cupied the chair of homiletics at Drew. He was a graduate of Wesleyan university in the class of 1890, and from Drew theological seminary in 1893. Following his ordination to the Methodist ministry he served several churches in the New York conference.

#### Los Angeles Church Lifts Debt on \$1,250,000 Plant

Immanuel Presbyterian church, Los Angeles, late in January, celebrated the clearing of an indebtedness of \$500,000 on its new buildings which were erected at a

#### JAPAN CORRESPONDENCE

(Continued from preceding page)

these conditions with a constructive social program.

\* \* \*

#### And So Forth

Since my last contribution, another province, Fukuiken, has taken decisive action abolishing legalized vice upon the expiration of existing licenses. The agitation for social purity grows by leaps and bounds. A bill is now before the diet to abolish drinking from its own premises, it being hoped thus to reduce the number of scandalous disorders on the floor of that dignified body. . . . The "Religious Bill" is up again, whereby the government hopes to find a basis of standardizing and establishing a mild control over the details of organization among religious bodies. The Shintoists, Buddhists, and a large proportion of the Christians are willing to accept the proposed legislation in its present form, but an active group of less firmly established Christian bodies and certain other dissatisfied elements are putting up a stiff opposition. General opinion seems to be that the bill will be passed before long with few changes. . . . The lower house of the diet is now considering the wisdom of extending the suffrage to women in municipal elections. Although this is only a half-way measure, of course, and its appearance just at this time seems inspired to combat the forces of evil that have captured city governments throughout the empire, it is but a prophecy of a day not far distant when woman suffrage will come to Japan to join hands with the "Universal Suffrage" granted to 10,000,000 men a couple of years ago. . . . Steadily we move on toward a closer identification of mission interests with those of our Japanese co-laborers. Each year sees a further relinquishment by the foreigners of long-held "spheres of influence." At its recent annual council meeting the Methodist Episcopal mission, one of three Methodist bodies cooperating with the Japan Methodist church, voted to give into the hands of a commission composed jointly of Japanese and missionaries the administration of all its evangelistic work. Inasmuch as this state of affairs already exists in the educational institutions in which the mission cooperates, this move brings every phase of this church's activity in Japan, from allocation of work funds sent from America to the employment of the individual missionary's time and energies, under the authority of the Japanese Methodist officials.

T. T. BRUMBAUGH.

total cost of a million and a quarter. Rev. Herbert Booth Smith ministers to this church.

Rev. J. C. Petrie to Head Union Liberal Church in Roanoke

At a meeting held Feb. 20 in Roanoke,

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BEDKELEY

CALIFORNIA

Va., it was decided by a group of interested people to start a Union Liberal church in that city. Rev. John Clarence

Petrie, minister of the Hillside church (Unitarian) of Lynchburg, Va., will be the minister, preaching in the Lynchburg

## Special Correspondence from Pittsburgh

Pittsburgh, Pa., February 18.

WE have been amused by the old story that the schoolmen actually discussed how many angels could stand on a needle's point. But some of the moderns are quite as hopeless. For instance, our attention

has been called to a certain church where a new deacon, a big steel man, attended his first official board meeting.

Nearly all the time was devoted to a discussion as to whether the young people could play bridge in the church parlors. This is only excelled by a recent church convention held here, where almost the entire forenoon was devoted to a fruitless discussion about the use of the communion wine—should it be the time-honored real wine or should it be Bryanized grape juice? The collective intelligence of the parsons could not determine!

### A Frightful Murder and a Social Upheaval

Three Coal and Iron police are in jail and the state of Pennsylvania is aroused. A farmer-miner was found brutally murdered a week ago Sunday morning. Investigation seemed to point to three Coal and Iron police who are now locked up. Just a word about these Coal and Iron police. Pennsylvania allows private corporations to provide their own guardsmen, who have been granted police power. These men are under the pay of the corporations, thereby saving the state this expense. The governor has come out in a statement, now, to the effect that the Coal and Iron police should be abolished and that the state should pay for its own police business. This is good sense. It looks as though we were about to witness a social gain in the cleaning up of this private police idea. Complaints have been many that the private rights of citizens have been outraged by these men. Let the state be responsible for police duty and also for the conduct of its officers. If poor John Borkoski shall prove to be the martyr whose death aroused a state to action, he will not have died in vain.

### Stanley Jones In Pittsburgh

I remember a delightful journey to Europe on the Andania, where I enjoyed the companionship of Stanley Jones. Dr. Jones is coming and Pittsburgh will get a great thrill from this truly great man. February 24 to March 1 he speaks daily at Trinity cathedral. Monday noon he will pack the English room at the Fort Pitt hotel as he addresses the famous Hungry club. Tuesday he will speak to the students at Carnegie institute of technology, and on Friday a mass meeting of the University of Pittsburgh students will greet him. Wednesday noon he speaks at a luncheon of church women at the William Penn hotel. Thursday noon he will meet the 600 preachers of Pittsburgh. We all

look forward to the inspiration which this great missionary will bring to us. Now and then a great soul evolves—Stanley Jones is such a man.

### The Hearthstone Hour

What is going to happen to the second service? What has happened? Is it the radio, the crime wave, the automobile, overwork, overplay, loss of faith, modernism, orthodoxy, science, or the influence of the stars that has caused a general falling off in our churches on Sunday evenings? The fact sadly remains. How shall we overcome this? We are trying an experiment in our East End church. We shorten the evening preaching service, then adjourn to the community hall, where we have coffee and cake and some kind of a program in which people have an opportunity to get acquainted. City people are hungry for friendship. Worship cannot be too beautiful and stately. There is, however, another side; people are lonely. Some plan must be evolved whereby they can meet socially. All ages and types seem to enjoy the "Hearthstone Hour." Without a doubt the Sunday evening meetings are headed toward something of this friendly sort. The pastors will gather people about them, informally, and discuss morality and religion as people meet in clubs.

### Two New Professors

Western theological seminary added two men to its staff this year who bring great strength to that institution. The Rev. Donald Mackenzie, M.A., is a typical Scotchman, with the burr and everything. He is a delightful man to meet at the club. He graduated from Aberdeen in 1905, having taken first-class honors in mental and moral philosophy, and having won the gold medal for being the best student in his department. He also attended the German universities of Halle and Berlin. To this scholastic equipment he added several years of preaching in Scotland and thus, completely prepared, he comes to his own as the successor to Dr. James Snowden, in the chair of systematic theology. Dr. Mackenzie's name will be found at the end of several major articles in Hastings' encyclopedias. The department of church history has added Dr. J. Slosser. He hails from Ohio, which has almost as good a theological background as Scotland. He is a product of Ohio Wesleyan, Boston university and London university, where he won his doctorate. His new book on "Christian Unity" is now in press. He has the honor of being a fellow of the Royal Historical society. Since his arrival Dr. Slosser has been much sought after as lecturer and preacher in these parts. Pittsburgh is the richer because of the arrival of these two students, particularly since Dr. Snowden still works among us.

JOHN R. EWERS.

church mornings and going to Roanoke for an evening service at the Hotel Patrick Henry.

#### A National Celebration of Neal Dow's Birthday

A nation-wide celebration of the 125th

anniversary of the birth of Gen. Neal Dow, "the father of prohibition," to be participated in by all temperance organizations, is being arranged by the World League Against Alcoholism. The anniversary falls on March 20.

#### Home Dedication Day to Be Observed March 27

More than half a million people observed Home Dedication day in 1927, reports Dr. H. Augustine Smith, of Boston university, who announces also that the day will be observed this year on March 27, the Wednesday of Holy week. Among the objectives of this special day of observance, are the vitalizing of home life, the checkmating of divorce, the beautifying of the home through the fine arts, better understanding between parents and children and love for other peoples round

## Dr. Morrison Receives Anniversary Letters

CHICAGO subscribers to The Christian Century held a luncheon at the Palmer house on Feb. 27 at which the anniversary letters written to Dr. Charles Clayton Morrison in celebration of his twenty years of editorial service were presented. The affair was kept as intimate and informal as it was possible to make it. About 150 subscribers, with representatives of the city's press, of other religious weeklies published in Chicago, and with the members of the staff of The Christian Century made up the company.

Dr. Charles W. Gilkey, who acted as chairman of the informal committee of subscribers who proposed the tribute of letters, served as toastmaster. Short speeches were made by Dr. Herbert L. Willett, Dr. Albert W. Palmer and Dr. Louis L. Mann. Dr. Morrison himself responded in a most intimate fashion to the greeting brought him.

#### Celebration Despite Remonstrance

Dr. Gilkey, speaking of the subscribers as the "spiritual children" of the editor of The Christian Century, described the demand which had arisen for the celebration of this anniversary, despite the editor's own remonstrance. Dr. Willett, speaking with the knowledge of his years of association with Dr. Morrison, offered a personal tribute that was at once an epitome of an entire career and a character sketch of "a man for whom I thank God."

Dr. Albert W. Palmer, minister of the First Congregational church of Oak Park, speaking on behalf of the wider Christian fellowship, said, "The secret of successful living has been said to be doing today what you will wish you had done twenty years from now. It is a splendid thing once in a while to come across a man who has done that." Dr. Mann, rabbi of Temple Sinai, referred to Dr. Morrison as "one of the most outstanding, and upstanding, and understanding religious leaders of America today," and paid tribute to "the breadth of his spirit and the catholicity of his interest." He rejected the idea that the influence of The Christian Century is confined to Christian circles, saying that "no rabbi can afford to be without it."

#### Five Volumes of Letters

After Dr. Gilkey had presented the five leather-bound volumes of testimonial letters, containing between 3500 and 4000 letters, Dr. Morrison responded. "Such words as have been spoken here," he insisted, "cannot be meant for me. They must be meant for the paper, which is your paper and our paper. They are an indication that you believe in The Christian Century, in its message, in its methods, in its dominant, primary, essential purpose, and you want it to continue. So

you gather here in a spirit of enlightened self-interest in order that the work which is your work, in which you have your own stake, may go on."

P. H.

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the world. There are several ways of observing the day, among them: the dedication or rededication of a home; the dedication of a manse, club house or community center; a brief service in connection with some public gathering. Free printed matter concerning the observance of the day may be secured by addressing Prof. Smith at 20 Beacon street, Boston.

### Prominent Methodist Churches In Pastoral Exchange

Three prominent Methodist churches are involved in a pastoral exchange effective this month. Dr. John M. Versteeg, of

### BRITISH TABLE TALK

(Continued from page 333)

the pope, we are not informed. They must be glad that so long and bitter a quarrel is ended; but they must be speculating what, other than the glory of the papacy, the duce desires, and what, other than the freedom of the pope from irritating restrictions, the papal power seeks. The statesmen may be trying hard to believe that there is no political significance in these peaceful proceedings. . . . Mr. Churchill is telling with more than his customary gusto and uncton the story of post-war happenings. He has a way of embroidering his subject which would do credit to an artistic preacher. But people would think more of his amazing gifts if he thought less of them himself. History has a way of becoming Winston-centric, and this, happily, it was not. . . . The labor party won Bishop Auckland, the Tories being at the bottom of the poll. It is becoming a matter of interest to know what the liberals will say. Mr. Lloyd-George is home again and it would argue a sea-change in him if he were silent. Mr. Ramsay Muir has pointed out how ridiculous it is to ignore the 5,000,000 voters who are liberal, and to keep up the game of pretending that they do not exist. The government looks to be riding for a bad fall. Labor is gaining ground everywhere. Liberalism is about stationary. . . . There is an ominous silence upon the East Africa report, but Lord Lugard has written upon it, and Lord Ollivier, and he will speak upon it in the house of lords. The danger is that the Kenya settlers may succeed in relegating this extremely able and statesmanlike report to the company of things to which there is no time to attend. It is a report which sets out, in what might prove an epoch-making document, the necessary condition of British rule. It must rest, that is to say, upon the justice and the cheerful loyalty of the African peoples.

### And So Forth

All London is flocking to two things: "Journey's End," a war-play, which is said to hit war the hardest blow in its swollen stomach that it has yet received, and the Dutch pictures. . . . In 1853 Frederick Denison Maurice was deprived of his chair in the theological faculty of King's college because of his heretical opinions. To celebrate the centenary of King's college it is proposed to endow a Maurice chair in theology! So justice is done, though slowly, to a great man of God.

EDWARD SHILLITO.



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Roseville church, Newark, N. J., goes to South Avenue church, Wilkinsburg, Pa., whose pastor, Dr. Sheridan Bell, becomes pastor of First church, Morgantown, W. Va., and Dr. William E. Lowther leaves Morgantown and goes to Roseville church, Newark.

### California Minister Receives National Poem Prize

As a result of the initial contest which was promoted with view to finding a substitute for "The Star-Spangled Banner," the present national anthem, ten prizes of \$100 each were awarded for the ten best poem manuscripts submitted. One of these was awarded to a minister, Rev. Frank B. Cowgill, of Huntington Park, Cal. Edwin Markham was one of the successful contestants. More than 1,300 poets entered the contest.

### Commemorating a 60 Year Pastorate

First Congregational church, Middletown, Conn., commemorated the 60th anniversary of the pastorate of Rev. Azel W. Hazen, its beloved emeritus leader, on Feb. 3. Dr. Hazen came to Middletown from Hartford seminary in 1868. At the recent anniversary service the chief address was given by Rev. Douglas Horton, now of Leyden Congregational church, Brookline, who was assistant under Dr. Hazen for a short time and later was his successor when he became pastor emeritus in 1916.

### Endeavor to Solve Race Problem in Cleveland

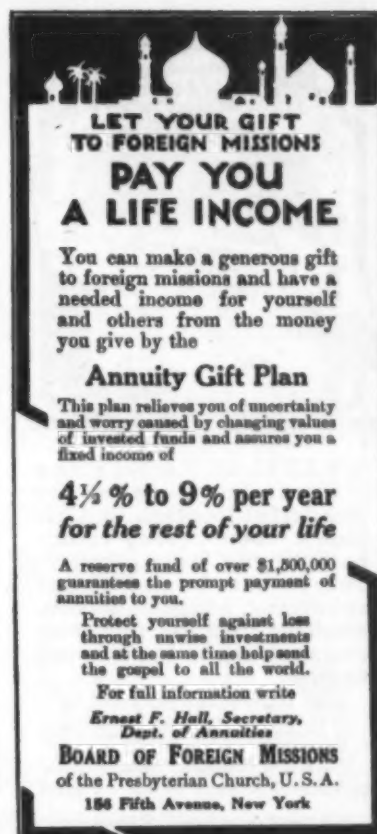
During the last decade the Negro population of Cleveland, O., has increased to about 75,000. Home mission agencies of the Presbyterian church have recognized in this situation an opportunity to promote good will, and an experiment station in racial cooperation and human understanding has been opened by the agency, with the old Woodland Avenue Presbyterian church, located at the heart of the Negro population of the city, as its center of operations. The board of control is made up of both Negroes and white representatives. Several university graduates are included among the Negro leaders.

### Disciples Congress to Meet in St. Louis

The 29th annual congress of the Disciples will be held this year in St. Louis, April 16-19. Among the speakers and topics arranged are: Dr. A. T. Robertson, "Pentecost in the Light of Today"; Dr. W. E. Garrison, "The Fundamental Principles of Protestantism"; Rev. C. C. Klingman, "Historical Relations of Disciples of Christ and Protestantism"; Rev. O. F. Jordan, "Evaluation of Current Unity Movements." There will be other addresses by Rev. M. Ashby Jones and Rev. George A. Campbell, both of St. Louis, and by Rev. C. C. Carpenter, of Peoria. P. A. Wood of Meigs Publishing company, Indianapolis, is secretary of the congress.

### Women's Clubs Ask Memorizing of Bible in Tennessee Schools

A bill providing for a change in the present Tennessee state law regarding the reading of the Bible in the public schools



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"cause to be memorized by each pupil at  
the opening of the school, at least one day  
of each school week, a passage or passages

## Special Correspondence from India

Poona, January 25.

**THE LAST SESSION** of the Indian  
national congress, held in Calcutta dur-  
ing Christmas week, will be memorable  
for the keen conflict that was much in evi-  
dence between those who want independ-  
ence for India outside the  
**India's Political Demands** British empire and those  
who are not prepared to  
go as far as that, but  
would be satisfied with dominion status.  
The latter view was the one put forward  
by the constitution prepared in consulta-  
tion with all the political parties in the  
country by the committee of which Pandit  
Motilal Nehru was the chairman. The  
greatest opponent of this view, both in this  
committee and outside, has been the son  
of Motilal Nehru—Jawaharlal Nehru—  
who is for independence. The senior  
Nehru being the chairman of the national  
congress, his position was a difficult one.  
The junior Nehru has a large following  
among younger Indians and the left wing of  
the congress. The conflict between the two  
views became so acute within the congress  
that Mahatma Gandhi had to come for-  
ward with a compromise resolution to  
avoid an open split on this issue among the  
congress ranks.

### Gandhi's Compromise Program

The compromise consists in accepting  
the goal of dominion status recommended  
by the Nehru committee, and asking the  
British parliament also to accept it on or  
before Dec. 31, 1929. In the event of its  
non-acceptance by the British parliament  
by that date, the congress decided on ad-  
vising the country to refuse to pay tax and  
to resort to such other methods of non-  
violent non-cooperation as may be decided  
upon. This resolution of Mahatma Gan-  
dhi was accepted by the congress by an  
overwhelming majority, and a program  
for intensive work and propaganda has  
been adopted by the congress. The cyni-  
cism with which this resolution has been  
received by the press in Great Britain and  
by the British-owned press in India indi-  
cates that the British parliament will be  
inclined to consider it only as an empty  
threat. And in the presence of the discord  
that now prevails between Hindus and  
Moslems, the British government can  
safely afford to ignore such threats and  
demands.

### Weakening of the Ideals Of Non-Violence

Whatever may be the attitude of the  
British parliament and the British govern-  
ment to the demands of the congress for  
grant of dominion status to India before  
the close of this year, it is clear that In-  
dian politicians are in earnest about the  
program of work they have set before  
themselves. A factor of grave conse-  
quence in the whole situation is that there  
is a growing school of Indian nationalists

who are fast losing faith in non-violence as  
advocated by Mahatma Gandhi. They  
openly declare their conviction that no na-  
tion has ever attained freedom by methods  
of non-violent resistance to the foreign  
dominating power, but only by conflict and,  
if need be, by revolution. It is significant  
of the growing influence of this point of  
view that a weekly paper called *Revolt* is  
being published by one of the South In-  
dian nationalists who was till recently an  
ardent disciple of Mahatma Gandhi. The  
British government is no doubt fully  
equipped to deal sternly with any revolu-  
tionary movement in India. There is in  
fact a report current that government is  
proposing to take legal proceedings against  
those who strive for complete independ-  
ence, carrying severance of British con-  
nection with it. Mr. Gandhi, writing on  
this, says: "I wish the government would  
take steps against the promoters of inde-  
pendence. It will clear the political at-  
mosphere and show what the government  
means by dominion status." The govern-  
ment may be well within its rights to at-  
tempt to put down with a strong hand  
movements towards complete independence.  
But there is no doubt such a policy will  
give a great impetus to the doctrine of  
the use of force and violence for attaining  
independence—a doctrine which the east  
has learned from the west and against  
which Mahatma Gandhi has been exercis-  
ing all the great influence of his life and  
work ever since he entered the field of  
politics. It will be a great calamity for  
India if, under the exigencies of the im-  
pending conflict with British imperialism,  
Indian nationalists deliberately reject the  
way of suffering and of the cross so nobly  
held aloft by Gandhi and take to the  
weapons of a world which is infinitely less  
than the world of reality to which her  
prophets and teachers have been pointing  
through the ages.

### The Afghan Situation

A manifesto signed by some influential  
Hindu and Moslem leaders was issued  
two days ago in which the British govern-  
ment is warned against any interference  
with Afghanistan in the complicated and  
dangerous situation created in that country  
by the overthrow of King Amanullah. The  
manifesto says: "We are really afraid that  
these events may lead to conflict which,  
in view of the intricate and complex inter-  
national relationships, may grow into a  
world catastrophe. . . . We therefore think  
it our duty to warn the Indian government  
of the dangerous consequences of any po-  
litical or military intervention in Afghan-  
istan which would in any way tend to  
violate the independence of that country.  
. . . India has no quarrels with any Asiatic  
power and her relation with Afghanistan  
is one of positive friendship. India refuses  
to serve as an instrument in depriving any

(Continued on next page)



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of scripture to be selected by the pupil from either the King James version of the Holy Bible, the Old Testament, or the Douay edition of the Holy Bible with the Apocrypha, but in no case shall the teacher allow any comment to be made upon such passage or passages of scripture by the pupil or anyone else." The present law requires merely that twelve verses of scripture be read daily in the public schools.

#### Religious Survey of Boston Back Bay District

A religious survey of the Back Bay district of Boston has recently been made. It is found that in a population of about 30,000 there are 12,000 Protestant church members and 5,000 Roman Catholics, counting all the members in the Catholic families as Catholics. If the same method were taken with the Protestant families it is estimated that there would be about 36,000 Protestants in that district. There are 1,000 Christian Scientists, and 1,000 Jews.

#### Columbia Appoints Religious Advisers to Students

Columbia university, through its administrative board for religious and social work, of which Chaplain R. C. Knox is chairman, announces the appointment of Father J. Elliot Ross, Mr. Baruch Braunstein and Rev. Omar P. Goslin to the staff of religious advisers to students. For some years work of a general nature has been going on under the direction of Rev. Herbert E. Evans, adviser to student religious organizations. Under the new plan Roman Catholic, Jewish and Protestant

advisers will be given every facility to reach their respective students. Rev. Omar P. Goslin's services are being contributed by the Park Avenue Baptist church, of which Dr. Fosdick is pastor. Rev. Herbert E. Evans continues his work. Records available this last autumn indicated that out of 1,595 Columbia students, 660 showed preference for one or other of the Protestant churches; 324 gave preference for the Catholic church; 237 for the Hebrew faith; 374 indicated no religious preferences.

#### BOOKS RECEIVED

Our Economic Morality, by Harry F. Ward. Macmillan, \$2.50.  
Religion and Its New Testament Expression, by H. Bullock. Macmillan, \$3.50.  
The Re-Discovery of America, by Waldo Frank. Scribners, \$3.00.  
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#### CORRESPONDENCE FROM INDIA

(Continued from preceding page)

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P. O. PHILIP.

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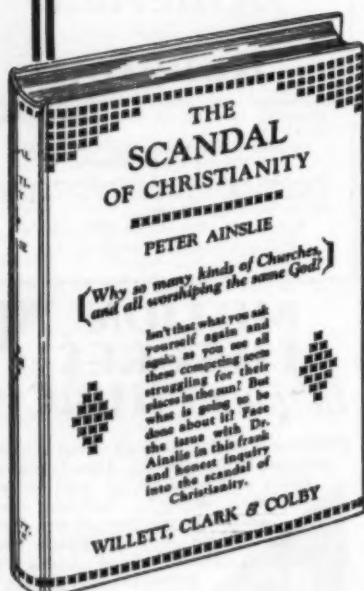
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